THE RECTOR EXAMINED,

About his Book Scandalously ſtiled,

An Antidote againſt the Venom of Quakeriſm.

BY

John Meriton, who calls himſelf A. M. Rector of *Boughton* in *Norfolk*.

AND

His Obſervations Remarked, and the Chriſtianity of the People commonly called *Quakers*, Re-aſſerted and Vindicated, from his Perverſions and Aſperſions.

By *GEORGE WHITEHEAD*.

——*And they are Shepherds that cannot underſtand: they all look to their own way, every one for his Gain from his quarter*, Iſa. 56. 11.

LONDON,

Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Gracious-ſtreet*, and at the *Bible* in *Leaden-Hall-ſtreet*, 1699.

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—And the Shepherd [illegible]

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WHAT *John Mariton* calls *The Venom of Quakerism*, is not what's contain'd in our *Paper*, entituled, *The Christianity of the People commonly called Quakers*; for he grants *our Profession throughout the greatest part thereof, (as well as some abert) would seem Orthodox*, page 5. But what he quotes out of other Books, as he thinks in *Opposition* thereto, wherein he shews his own *Enmity* and *Perversions*, and not our Contradiction to what's *Orthodox* in our said *Profession*; and the greatest part, of what he hath quoted for that end, being *Answered* in the other *Examination*, entituled, *Truth and Innocency vindicated*; and but *Repetitions*, and no *Refutations* of his and his *Abettors*. I need not much repeat or insist upon them, but take notice of some other *Abuses* intermix'd in his *Observations*, and by the way to shew his *Learning* in *Divinity*, how he *defines Christianity* and *Christian*, first *Negatively*, then *Affirmatively*, viz.

1st. *What is understood by the Term* Christianity, *or what is necessary (in a strict and proper Sense) to entitle a Man to be a* Christian? *For making up this good Composition* (saith he) *it is not enough for a Man, to know and acknowledge God, as the one only true God, Creator of all things, to depend upon and be subject to him, to love him, and our Neighbour as our selves; to walk soberly and honestly, and to practise all those other Duties, which by the Light and Law of Nature he may be convinced*

of; *for then a Man may believe and be conformable thereunto, and yet be no Christian*, page 3, 4.

Whereupon we may observe, and hence inferr, That a Man may be *Godly*, and so live to God, and yet *no Christian*; i. e. a Man may be *born* of *God* (as he that loveth is) and yet without Christ; as if a Man could come to God without Christ (Oh! Lamentable, Unchristian Doctrine) contrary to his own Doctrine! *No Man cometh to the Father, but by me*; and, *If God were your Father, ye would love me.* And if *without Christ we can do nothing*, How should any Man either know God, depend upon him, be subject to him, or love him without Christ? And 'tis by his Divine *Light* and *Grace*, that Men are taught these Duties, to *live Godly*, and to *walk Soberly* and *Honestly*, and not by a *Light* or Law of Humane *Nature*. So that a Man *born* of *God*, who loves and obeys him, and is subject to him, is truly and lovingly a Partaker of Christ, and of the *Nature* of *Christianity*. But if to *know God*, to *depend upon him*, to *be subject to him*, to *love him*, *our Neighbour as our selves*, to *walk soberly and honestly*, &c. will not entitle a Man to *Christianity*, to be a *Christian*; then 'tis not the *New inward*, nor the *Christian inward*, nor the *New Creature*, nor the *New Birth*, that will avail; but the outward Profession of Christianity; though many have that, who neither love God, nor are subject to him, nor love their Neighbours, consequently are no New Creatures, nor born of God. And if to know, love and obey God, and to live Soberly and Honestly, *&c.* be not such a Good *Composition*, as will make up a true *Christian* in *Spirit* and *Life*, What will this *Composition* make up? May we take, what our *Opposer* here adds, for Answer? viz. *For who doubts, but that some of the Heathens thus far believed and practised, who were not only altogether Ignorant of Christ, but also vehemently opposed him and the Christian Name*, page 4.

This I cannot receive for sufficient *Answer*, or for Truth: And 'tis said, (but not proved) that any of those *Gentiles* or *Heathens* who knew and loved God (depended upon him, and were subject to him, and loved their Neighbours as themselves, and walked soberly and honestly) yet that these *Gentiles* thus qualified, vehemently opposed Christ and the Christian Name. We want proof for this Assertion, How could they love God, and be subject to him, and depend upon him, and hate or oppose his dear Son and Servants?

If God were your Father, ye would love me, saith Christ: *for I proceeded forth, and came from God*, John 8. 42. for those that hated him were of their Father the Devil, ver. 44. Where did ever any honest

sober

ſober Gentiles or Heathen, who truly loved God, ſo vehemently oppoſe Chriſt, as this Man accuſeth them? We find the contrary in Scripture, that many Gentiles believed and received the Goſpel of Chriſt, who is *the Light of the Gentiles*; and even in the Caſe of Juſtification, the Apoſtle brings thoſe Gentiles for a proof, who *not having the Law, were a Law to themſelves*, when they performed thoſe things contained in the Law, and ſhewed the *Work of the Law* that was written in their Hearts, *Rom.* 2. 13, 14, 15, 16. But the miſtake of this our Oppoſer and his Adherents, is, they'll have *the Light which enlightens every Man that cometh into the World, not to be Chriſt, but Man's Conſcience, a Light and Law of Nature, and ſo but natural as of Man, and not Divine*; deeming it *Blaſphemy* to aſſert the Light that doth enlighten every Man that cometh into the World is *not Conſcience*; and that it was before any thing was made, or *Conſcience* named, as in their firſt and great Charge againſt us, in their *Brief Diſcovery*, page 3. whereby they have conſequently charged *John* the Evangeliſt's Teſtimony of *Chriſt* (who is that true Light, *John* 1.) with Blaſphemy: Thus have they brought the *Blaſphemy* upon their own ignorant Oppoſition to this Evangelical Doctrine of the true Light, which *Chriſt* the Word is the Fountain of, which is a Divine, Supernatural Light, and therefore *increated*, conſequently not Man's natural Conſcience, but a ſuperiour Reformer and Guide of Man's whole Soul, with all the Parts and Faculties thereof: He that made all things, was not made; but he that was the true Light made all things; by him all things were made, *John* 1. He that made Man, was before Man was, before his Soul or Spirit, or any Faculties or Intellectuals were made or formed within Man. Conſequently this Light was *not Conſcience*, but that which enlightens Man's Underſtanding and Conſcience, and the Eyes of his Underſtanding. How Blaſphemous then are theſe Men, who deem this Doctrine of the Light Blaſphemy!

And 'tis not ſafe to conclude, *That thoſe Jews who were God's choſen People, and obedient to the Legal Diſpenſation, had no Faith in the Meſſiah*, or no Title to Chriſtianity, or were in no Chriſtian State, as implied, page 4. ſeeing they had the Word of Faith in them, as well as the Law without them, *Deut.* 30. 12, 14. compared with *Rom.* 10. 8. *And all* Iſrael *drank of the ſame Spiritual Rock which followed them* (or went with them) and that *Rock was Chriſt*, 1 Cor. 10. 4. How could they drink thereof, if they had no Faith therein?

2. Now

2. Now how this Reason describes a Christian in the Affirmative; He tells us, To entitle a Man to be a Christian, *viz.*

He must necessarily believe Christ to be already come; nay, that particular and numerical Man Christ Jesus, who was born of the Virgin Mary, *and was of the Seed of* Abraham *according to the Flesh, to be the Christ of God, that was promised to come in due time; That this very Man was Crucified, died, and rose again from the Dead, and is ascended,* &c. (citing 1 *Tim.* 3. 16.) *This Christ God-man, as come and Crucified, was that main Foundation of the Gospel and Christianity; These were new Articles founded upon a new Dispensation, without the Belief of which (not to name some others, which may be thought by some also necessary, such as Baptism by Water, and the Sacrament of the Lord's Supper by Bread and Wine) a Man cannot be called a Christian,* page 4, 5.

If this Belief of the Blessed Man Christ Jesus his Birth, Death, Resurrection and Ascension into Glory, as the Great Mystery of Godliness, God manifest in the Flesh, &c. 1 *Tim.* 3. 16. be necessary to entitle a Man to be a Christian, then we the People called Quakers, sincerely believe all this of Christ the true and promised Messiah; we really have all this Faith of and concerning him, consequently we must have a true Title and right Claim to Christianity by the same Proposition; we really believe both of Christ and in him, even in his Name and Power, wherein we hold the main Foundation of the Gospel and Christianity, and the Doctrine thereof. But this Rector has omitted a *Living Faith in Christ*, unto Repentance, Sanctification, Regeneration, the New Birth, Newness of Life, Purity and Holiness, without which no Man shall see God, or be a Christian in Nature. The more uncharitable and inconsistent then is this Rector; in charging us with *Venom*, giving our Doctrine the Character of *The Venom of Quakerism*; and the Quakers indefinitely, that *of Deceitful Workers, Transforming themselves into the Apostles of Christ, cannot be looked upon any otherwise at best, than good moral Heathens, and many of them short of that*, page 5.

Hence observe how uncharitable and furious this Rector is, and how he had need to be corrected for his Rashness herein, though *our Profession* (taking the words thereof in their common Acceptation) *must be granted* (at least) *to seem Orthodox*; as he grants both of our Paper observed by him (i. e. *The Christianity*, &c. W. P's *Key*, John Crook's *Principles*, &c.) But still in his uncharitable and sower Humour, he will presume to be Judge over our Sincerity, from my seeing cause to construe my Friend's words and Intentions, as if we were

were hence to be mistrusted in our Orthodox Confessions; whereupon he presently passes Judgment against the Quakers, viz. *That they have a nauseous Pill to give you, but that it may not be disgustful, they gild it over, as the Writers of Popery in the late K. J's Reign the other day did*; with more such bitter envious Stuff, and false Judgment, to which we shall never submit, nor give away our Sincerity or Holy Profession of Christ and Christianity, which he cannot deny to be Orthodox in it self. Nor extinguish our Sincerity therein, but only strive to cloud by Reproaches, groundless Jealousies, and Misconstructions and Perversions, which is not as he would be done by to be sure. But if a Belief of Christ already come, born of the Virgin *Mary*, being of the Seed of *Abraham*, and that he was Crucified, died, rose again, and ascended, (as the Scriptures declare) be sufficient to entitle a Man to be a Christian, How many do believe and confess thus much of Christ, and yet Unsanctified, Unregenerate, Impenitent, Ungodly and Unchristian, in Spirit and Conversation? So that they are not in the true living Faith in Christ Jesus, though they have an Historical and Traditional one, and perhaps may be *Baptized or Sprinkled with Water too*. But of that the Rector here writes somewhat faintly and dubiously, *as thought by some also necessary* (i. e. to make a Man a Christian) page 9. But afterward he is more positive in this Point, That 'tis *necessary, as the Sacred Ordinance of Christ and Saving*, p. 27. *Necessary to enter into the Kingdom of God*, from *John* 3. 5. p. 28. *for Remission and doing away Sin, cleansing of our Souls*; that the Spirit doth *Sanctifie the Waters in Baptism, to the mystical Washing away of Sin*, p. 29, 31, 32. But as for Infants partaking thereof, he evades proof, *It is not the business here to prove*, he saith, p. 27. So that he both evades defending their own Practice, and leaves People at an uncertainty of the Salvation of Infants ignorantly supposed *Saving, Soul cleansing, and mystical* [illegible], making use of the Anabaptists Arguments for Baptizing Believers with Water, which is no proof for Infants (or Sprinkling) at all. Thus he attempts to shew People the way or means of Regeneration, and entring into the Kingdom of God, and he lays the stress thereof upon the *outward Baptism by Water*, and not upon the *inward Baptism of the Spirit*; he has found out an ease way to make Christians, and to get to Heaven at this rate. His business here being to prove, *Whether outward Baptism by Water, as the Sacred Ordinance of Christ, as necessary to be believed and* [illegible] *an inward Baptism*, viz. *the Washing or Cleansing of the Heart, or an Inward Conversion to God*, p. 27. So that

by

by this the Saving Baptism must be the one or the other; he places it upon the outward Waters of Baptism, as necessary to the *cleansing of our Souls, mystical Washing away of Sin*, p. 31, 32. therefore not upon the *Inward Baptism of the Spirit*, for that was not sufficient, he saith, p. 29. No: What was it good for then? He tells us, *The outward Baptism was but a necessary Qualification for the Reception of the outward Baptism by Water*, p. 29. So that the Water is exalted above the Spirit, or the Spirit's Baptism. But how many Infants (who are Sprinkled) can they prove, are thus first qualified by the Inward Baptism of the Spirit? What confused and bewildred work do we meet withal from some angry Opposers? Upon the whole, the Man's Definition of a Christian, is summed up in this, viz. *That the Washing of Regeneration* by the *Word of Life*, the *Inward and Spiritual Baptism*, is not *Saving, or sufficient to make a true Christian*, but *Water-Baptism*; and whether that must be of Infants or Believers, we are left at uncertainty by this Rector; 'tis enough with him to cry, It must be with *Water, Water*: But who, who must come under it? Men or Babes? Here we are at a loss. What an easie way it is to make Christians, and to get to Heaven, if this be it, viz. *Learn and believe your Creed, and that you are inwardly washed, regenerated and entered into God's Kingdom by your Water-Baptism*: Whether as Infants, or grown up, is still the Question?

The Rector boldly tells us, *How further it appears, That before our Saviour Baptized there in Judea, he appointed the Solemnity of Baptism, as a Rite necessary to enter Men into that Kingdom of God, to which he invited them: our Saviour not only telling Nicodemus, John 3. 5. That except a Man be born again, he could not see the Kingdom of God: But yet more plainly, That except he were born of Water [illegible] p. 5. and of the Spirit, he could not enter into it.*

In this Interpretation of *John* 3. 5. to outward Water, the Rector exactly agrees with the Popish Notion and Interpretation thereof, "*That no Man can enter into the Kingdom of God, nor into the Fellowship* "*of Holy Church, without Water-Baptism*; as held by the *Rhemists*, see their Annotations upon *John* 3. 5. And therein opposed by the Protestants, as appears in Dr. *Fulk's* Answer, *viz.* "It is not neces- "sary in this place By *Water*, to understand *material Water*, but "rather the *Purifying Grace of Christ*. As in Chap. 4. ver. 11, 14. "where 'tis called Living Water; whereof (he saith) Washing with "Water in Baptism, is an outward Sign.

So

So that the Reform'd Proteſtants did place Salvation, the New Birth, and entering into the Kingdom of God, upon the Inward Baptiſm by the Purifying Grace of Chriſt, and not upon the Outward Element of Water, they eſteem'd that but an outward Sign of the Inward. For the *outward Baptiſm by Water*, the Rector urges our Saviour's Example and Practice from *John* 3. 22, 26. p. 28. as if practiſed or miniſtred by Chriſt *himſelf*. But that's a Miſtake, for in *John* 4. 2. 'tis expreſly ſaid, *Though Jeſus himſelf baptized not, but his Diſciples.*

I have run the farther into this Point in this place, to ſhew what a Compoſition the Rector has run Chriſtianity into. But to return to ſome of his invidious Abuſes and Perverſions; For the Credit of his Charge of *Venom and Blaſphemous Opinions relating to Chriſtianity* (as well as to the Government) againſt us, he ſaith, *And to this end and purpoſe, in the Month of* March *laſt paſt, there were two Books preſented to both Houſes of Parliament, the one Entitled, A Brief Diſcovery of ſome of the Blaſphemies and Seditious Principles*, &c. *The other Entitled, Some few of the Quakers many horrid Blaſphemies, Hereſies*, &c. *And alſo a Sheet Entitled, Some Reaſons humbly offered, why the Quakers ſhould be examined*, p. 6, 7.

Here we may obſerve this Rector has owned theſe ſame Books, as well as preſenting them to the Parliament: Now one of them that is a Libel, ſtiled, *Some Few*, has an Owner with the reſt. Thou therefore (*John Meriton*, Rector, ſo called) art accountable for the manifold Abuſes, Perverſions, Calumnies and Traducings, which are in thoſe Books, and detected in my *Truth and Innocency vindicated*, which I doubt not but will turn to your great Shame and Diſgrace who promoted them; as will alſo your ſtrenuous Endeavours to Inſence the Government againſt us, but that they had more Diſcretion and Prudence than to be influenced by two or three Invidious Perſons againſt a Peaceable and Serviceable People.

Now concerning our Chriſtian Profeſſion, on which the Rector makes his Obſervations, to evince the *Venom of Quakeriſm*, as he unjuſtly defames us.

He accuſeth us with *dubious and equivocal Terms, agreeable to thoſe of the Oracles of the Heathen*, p. 7. for our confeſſing, "That our Belief "is, That in the Unity of the God-head, there is Father, Son and "Holy Ghoſt, theſe Three Divine Witneſſes, that beare Record in

" Heaven, the Father, the Word, and the Holy Spirit; and that " theſe Three are One, according to Holy Scripture Teſtimony. Theſe the *Rector* has judged as *dubious equivocal Terms*, though they are Scripture Terms, ſee *Matt.* 28. 19. 1 *John* 5. 7. *John* 14. 26. & Chap. 15. 26. But not being content with this our Confeſſion, he begs this Queſtion, i. e. *But if not Three Perſons, what Three are they?* page 8. Let him prove theſe Terms by plain Scripture, as we have done ours, and then we ſhall be reſolved, ſo as not to charge him with dubious Terms. He might have ſpared his bitter Inſinuations againſt us, as *virulent Poiſon, groſſeſt Errors, equivocal Reſerves, wherein they* (meaning the Quakers) *may be thought to exceed their Brethren the Jeſuits*, page 8. It had been more Prudence for him to have forborne or reſerved theſe bitter Aſperſions, than to impoſe them upon the Reader; which ſhews a great Enmity and bitterneſs of Spirit in the Man.

His repeated and partial Citations and Charge againſt *G. F. W. P.* and *G. W.* in page 8, 9, 10. are anſwered and detected in the ſecond part of the other Examination (i. e. *Truth and Innocency*, &c.) under the firſt Head and Title *Concerning the Holy Trinity*. What is alledged againſt *G. W.* out of *Iſhmael*, &c. page 10. about the Three Perſons, (though wrongly cited by the Rector, p. 9, 10.) I have poſitively diſowned that paſſage twice already (both as 'tis in it ſelf, and as it is none of mine) and do now a third time diſown the ſame, which none therefore but the Implacable will repeat againſt me.

About a *Heaven within*, and *the Locality of Heaven*, p. 10. I do not find either *G. F.* or *W. P.* truly quoted or cited upon Examination. The Matter as it concerns *G. F.* is anſwered in the other Examination aforeſaid.

To the Rector's thus conſtruing our Confeſſion, i. e. *When they ſpeak of Three Divine Witneſſes bearing Record in Heaven, that is to ſay* (quoth he) *the Heaven within them*, p. 10.

Thus he impoſes his meaning upon us, as if we confined the *Divine Three bearing Witneſs in Heaven*, only to a Heaven within us, and not as being in that Heaven without us alſo; which is a miſtaken Conſtruction, for the Heaven wherein the Divine Three bear Witneſs, is above, and diſtinct from the Earth, 1 *John* 5. 7, 8. and yet the ſame Holy Spirit (which is God) bears witneſs in Earth too, even in Mens Hearts and Conſciences. His Spirit bears witneſs with our Spirits, *&c. And he that believeth on the Son of God, hath the Witneſs in himſelf*, 1 John 5. 10. And he that inhabiteth Eternity, and

dwells

dwells in the higheſt Heavens, dwells alſo in the loweſt Hearts, even with them that are poor and of contrite Spirits, and tremble at his word, how deſpiſed ſoever they are in the Eyes of the Proud and Envious whom God will debaſe. And it was no leſſening of the Bleſſed Record of the *Divine Three* in Heaven, for the Spiritual Believers in Chriſt Jeſus, to be promoted to the Honour and Priviledge of ſitting together in Heavenly places in Chriſt Jeſus, *Eph.*2. 5,6. and their continuing in the Son and in the Father, if the Word (which they had heard from the Beginning) remained in them, 1 *John* 2. 24. As there is a Plurality of Heavens without us, ſo there are degrees of heavenly States in Chriſt Jeſus within us, if our Converſation be in Heaven.

I charge the Rector with a falſe Quotation and Abuſe of me in particular, in his Obſervation on our Confeſſion to the *Divinity and Humanity* (or Manhood) *of Jeſus Chriſt*. Where he quotes *Truth defending the Quakers*, p. 22. and againſt me ſaith, *Where he affirms Chriſt's coming in the Fleſh to be* but *a Figure or Example*, (anſwered in the other Examination, part 1. p. 24,25. which are not my words, but in the Prieſt's 35th Queſtion, wrongly accuſing *R. Hubberthorn* therewith.

The *Rector* alſo wrongs *R. H.* and me, in what he adds, *viz. Which is alſo the Saying of* R. Hubberthorn, *and juſtified by* G. W. in his *Judgment Fixed*, p. 336. *who tells you plainly, what Man Chriſt the Quakers own*, i. e. *their Light within only*, p. 11.

He wrongs me again in both: For *1ſt*, I never underſtood, that 'twas *R. H*'s Saying, that *Chriſt's coming in the Fleſh, was* **but** *a Figure*, nor ſaw it ever ſo affirmed under his hand, but by his *Adverſaries*. 2. Neither have I juſtified that Saying in *Judgment Fixed*. 3. Neither do I there *tell you plainly*, that *the Man Chriſt the Quakers own, is their Light within only*. I do not confine the *Chriſt* to within *only*, though he be our *Light within*, as well as he is our *Mediator*, the Man *Chriſt without*. But the *Rector*, to faſten his Charge upon me, adds, viz. *His words* (i. e. *G. W*'s) *are theſe, Therefore the Man Chriſt Jeſus was, before he came in the Body of Fleſh*, p. 11. Here the *Rector* cites a Conſequence of a *Propoſition* againſt me, but not the *Propoſition* it ſelf; wherein he is unfair: Yet the *Conſequence* proves not, that I either affirm or juſtifie *Chriſt's coming in the Fleſh* to be **but** a *Figure*: 'Tis fully anſwered in the *Examination* before; and my *Propoſition*, from which the ſaid *Conſequence* is drawn, is, " *John* bore witneſs of " that Man Chriſt, ſaying, *He that cometh after me, is preferred before*

" *me, for he was before me,* John 1. 15. Again ver. 30. *After me com-*
" *eth a Man, which is preferred before me, for he was before me.* There-
" fore the Man Christ Jesus was, before he came in the Body or
" Flesh; he was that Spiritual *Rock*, which all *Israel* drank of; his
" *Life* was the *Light* of Men from the Beginning, and all the *Gene-*
" *rations* of the *Righteous* did Spiritually partake of the Benefit of
" Christ, as *Mediator*; both before and after his coming in the
" Flesh, they virtually partook of the *Sacrifice* of the *Lamb*, &c.
Judgment Fixed, p. 336. Now could this be to deny either the *Divinity* or *Manhood* of Christ? No sure; but rather a Confession to both. Neither doth it prove our *Confession* thereunto, only a *Paint or Varnish to deceive the Hearts of the Simple*, as this *Rector* would insinuate, though very frowardly and unjustly: And, *That Christ existeth outwardly, Bodily without us, at God's right hand*; my Enquiry for Scripture-proof for these words, (*Nature of Christianity*, page 41. *Anno* 1671.) proves no Insincerity in our Belief of Jesus Christ, as he is truly *God and Man*, according as Holy Scripture testifies of him; and questioning those Terms, was not to deny Christ's real Exaltation in Glory, as he is at the right Hand of the Majesty in the Heavens.

What the *Rector* quotes against *G. F.* and *W. P. about Christ, that was Crucified, and his outward Person*, &c. p. 12, 13. is answered and explained in the *Examination* aforesaid.

What he quotes against *W. Smith*'s Primmer, p. 8. printed 1668, *i. e.* They that are False (Ministers) preach Christ without. Here wants the word *Only*, viz. they preach Christ without *Only* (in opposition to his being within) for it was so corrected in the last Edition of his Works. What carping and picking work do these Men make against us, to make us Offenders for a word?

We also sincerely confess, " We believe and expect Salvation and
" Justification by Jesus Christ his Righteousness, Merits and Works,
" (here they leave out [*and not by our own,*] God is not indebted to
" us for our Deservings, but we to him for his Free Grace in Christ
" Jesus, whereby we are Saved through Faith in him (not of our
" selves) and by his Grace enabled truly and acceptably to serve and
" follow him, as he requires; He is our **All** in all, who worketh
" all in us that is well pleasing to God.

To render us *Insincere* or *Contradictory* herein, the *Rector* begins with G. W's *Light and Life*, thus quoting him, p. 38. viz. *The Quakers see no need of directing Men to Jesus Christ or his Blood, as it was outwardly shed at* Jerusalem *for Justification*, &c. Herein

Herein he has falſly quoted me, and miſrepreſented my words, which if he read them, 'twas the more wickedly done; If it was upon the Credit of another's Information, 'twas preſumptuouſly fooliſh, ſo injuriouſly to cite them. My words in the place quoted are theſe; *viz.* "The Quakers ſee no need of directing Men to the "Type for the Antitype, *viz.* neither to the outward Temple, nor "yet to *Jeruſalem* to Jeſus Chriſt or his Blood; It ſhould be *for* Jeſus Chriſt there, knowing that neither the Righteouſneſs of Faith, nor the Word of it, doth ſo direct, *Rom.* 10. which is not to diſſwade People from Jeſus Chriſt where he is to be found, but from going to ſeek him in the Type before mentioned. The Matter is anſwer'd before, this *Rector* had need to be rectified himſelf.

Again, He quotes *G. W.* thus, p. 55. *ibid. Where doth the Scripture ſay, That the* **ſhedding** *of Chriſt's Blood outwardly, was the meritorious cauſe of (Man's) Salvation?* And p. 64. *It is Falſe Doctrine to lay the meritorious cauſe or ſtreſs of Juſtification, upon the* **ſhedding** *that Blood let out by the Spear.*

He has here quoted me partially in both theſe paſſages, eſpecially in the laſt.

1. My Queſtion to the Baptiſt in the place was this: Where do the Scriptures uſe thoſe Expreſſions, and ſo much vary about the Blood of Chriſt, as one while to ſay, that the **ſhedding** that Blood outwardly, was the meritorious cauſe of Salvation, *&c.* p. 55.

2. Whereas the Baptiſt accuſed us *with denying the* **ſhedding** *of the Blood upon the Croſs, that was let out by vertue of the Spear being thruſt into his ſide, to be the meritorious cauſe of Man's Juſtification* (as held in the Affirmative by the Baptiſt.) My anſwer was, "The *ſhedding* of "that Blood let out by the Spear, was an Act of a wicked Man, "and the Spear an Inſtrument of Cruelty, which to lay the meritorious cauſe or ſtreſs of Juſtification upon, is falſe Doctrine; for "there is a great difference between Chriſt's offering up himſelf by "the Eternal Spirit, a Lamb without Spot, to God, and the Acts of "wicked Men inflicted upon him; as 'tis ſaid, by wicked hands they "put him to death. The *Merit*, *Deſerving*, *Dignity* or *Worth*, is placed upon Chriſt's Obedience, in offering up himſelf, and humbling himſelf to the Death of the Croſs for Man's Redemption, as intimated in the conſequence, *Wherefore God hath highly exalted him*, Phil. 2. 9. Therefore the *Merit*, or *Deſerving*, was not placed upon the Soldier's Act, of *thruſting the Spear into his ſide, and letting out his Blood* thereby, after he had given up the Ghoſt, *John* 19. 33, 34. But upon the

Obedience

Obedience of the Son of God, even unto the *Death* of the Croſs, as that moſt acceptable Sacrifice for the Sins of the World. Chriſt's deſerving ſuch high Exaltation into Dominion and Glory through his Obedience in Suffering, was for the bringing many Sons to Glory, *Heb.* 2. 10. conſequently That in following him we might be received into Glory; as they who Suffer with him ſhall be glorified together, *Rom.* 8. 17. and this no ways interferes with (nor varies from) Our Sincere Belief of Salvation and Juſtification by Jeſus Chriſt, his Righteouſneſs, Merits and Works, and not by our own; Chriſt as our Mediator and the one Offering, has obtained Juſtification, Remiſſion and Pardon of Sins, and Eternal Redemption for us, which he makes us partakers of, by his Work of Righteouſneſs and Sanctification **in** *us*, ſo that both Chriſt's *Obedience*, *Deſervings* and *Dignity*, without us, and his works within us are concerned in our Salvation and Juſtification, which his Light and Spirit Leads us to the living Knowledge and Experience of, as We ſincerely obey and follow the ſame; for the Apoſtle deſcribes both the waſhing Sanctification and Juſtification of true Converts, to be in the name of the Lord Jeſus, and by the Spirit of our God, 1 *Cor.* 6. 11. Therefore I hope it will be no reproach to *W. P.* or any elſe to be in conjunction with *G. W.* in this point as he is acccuſed, p. 14. namely, *That our Juſtification and Salvation is not Effected* **wholly without us**, as if there were no need of the Spirit's work *within* us for our Regeneration and Sanctification, all which is Chriſt's work, being done by his Spirit and Power, which conſequently does no ways leſſen his Dignity, Glory and Honour, wherewith he was crowned through the Suffering of Death, that he might bring many Sons (after him) unto Glory, *Heb.* 2. 9.

Again, the Rector quotes *G. Whitehead*, in *Counterfeit Convert*, printed 1694. p. 17, 18. *That it is the Light and Life within, in which, is the Immediate and Efficient cauſe of Man's Salvation*; *And as for the Sufferings and Death of Chriſt in the Fleſh*, they do **but** *inſtrumentally contribute thereunto.*

The Rector to abuſe me, Partially cites me in this place, as if I aſcribed Salvation to a Light and Life within, without Chriſt, or not to Chriſt; for what elſe could he deſign in bringing this Quotation to confront, or oppoſe, our Confeſſion (before cited) to Salvation by Jeſus Chriſt? And where do I ſay **in which** (*i. e.* in the Light and Life *within*) is the *Immediate* and *Efficient* cauſe of Man's Salvation, as if I ſhould ſay ſomething in the Light and Life

of

of Chriſt were the *Immediate* cauſe of *Man's Salvation*, and not the Light and Life of Chriſt it ſelf; this Rector would fain make me ſpeak Non-ſence as well as Blaſphemy. But by our confeſſing to the Light and Life of Chriſt within, as the *Immediate* and *Efficient* cauſe of Man's Salvation from Sin and *Condemnation*; we do neither divide Chriſt nor make two Chriſts, nor yet by confeſſing his Suffering and Death in the Fleſh as a *means* of God's appointment inſtrumentally to contribute thereunto; He being *The Mediator of the New Covenant, that by* means *of Death for the Redemption of the Tranſgreſſions that were under the firſt Teſtament* (or Covenant) *they which are called might receive the Promiſe of Eternal Inheritance*, Heb. 9. 15. and as it was by *means* of Chriſt that true Chriſtians believe in God, who raiſed him up from the Dead, and gave him Glory and Honour, that their Faith and Hope might be in God, 1 *Pet.* 1. 20, 21. So if Chriſt our Mediator be the Means, the Cauſe, and Great Inſtrument, of our Faith and Salvation, and his Death the *Means* of our Redemption and Remiſſion of Sins in his Blood; It can be no diſhonour to him to confeſs his Sufferings and Death in the Fleſh, inſtrumentally to contribute to our Salvation, and that Chriſt himſelf by his Light and Life in us, is the Immediate and Efficient cauſe thereof, thereby fulfilling and confirming in us the bleſſed and holy Deſign and Ends of his Sufferings and Death for us.

I am not aſhamed of my Teſtimony for Chriſt in this matter, and give it here more truly than my Adverſary has done out of the place quoted, out of *Counterfeit Convert*, p. 18. *viz.*

" That Chriſt, the Promiſed Seed, through Death was to bruiſe " under, and deſtroy, him that had the Power of Death, *viz.* The " Devil, yet he effectually doth it by his divine Power, Light and " Life, as the Immediate and Efficient cauſe of Man's Salvation; " wherein we ſtill confeſs his Sufferings and Death in the Fleſh in- " ſtrumentally to contribute thereunto. Chriſt Jeſus, as the Pro- " miſed Seed, who came of a Woman, made under the Law, bruiſ- " ed the Serpent's Head both without us and within us; *without us* " through his Sufferings and Death (by his divine Teſtimony, Word " and Power) *within us* by his Divine Life, Light, Word (or " Seed) Spirit and Power, which is all but one Chriſt himſelf, not " two Chriſts nor to be divided: Elſe how could we be born again " of Incorruptible Seed? Or how doth that *Seed* remain in him " that's born again? And is not that Seed Chriſt? And is not " the Word of Faith, Chriſt in Spirit? See 1 *Pet.* 1. 23. 1 *John* 3. 9.

Rom.

" *Rom.* 10. 6, 7, 8. Now where's the *Venom* charged in all this Doctrine?

When true and full Recitations are given of our Words, how plain does the Truth thereof appear? But when our Adversaries give their perverted, minced and false Citations thereof, to traduce us as *Venomous* in Doctrine (as this angry *Rector* has frowardly and frequently done) How cloudy do they make them and us look? But Truth will work thorow and over all this dust and cloudy stuff they cast upon us.

To what he quotes against *Tho. Lawson* his *Untaught Teacher*, printed 1655. p. 4, 5. Against *looking for Salvation from a means without, and seeking a way to Salvation without*, p. 15.

I have not the Book quoted, but am apt to think *T. L*'s unfairly, or not fully cited in this place, let the *Rector* produce a fair and full Recitation. However I really believe (upon our Principle) that *T. L.* meant no other than that, as Salvation from Sin is an Inward and Spiritual Work of Christ, Men must expect and wait for it to be wrought within them by the Spirit and Power of Christ, who is the great means and cause thereof; so that if any seek the way and means of Salvation only without them, and neglect Christ's Appearance and Light in them, they miss their way, though He who is the Great means, obtained Eternal Redemption and Salvation without them, and alone did tread the Wine-press, which we believe, and therefore the *Rector*'s conclusions are false against us.

1. *That They (i. e.* the Quakers) *undervalue the Righteousness and Merits of Jesus Christ, purchasing Salvation for us.*

2. *That they Extol and Magnifie their own Righteousness and Works, like to their Brethren in the Church of* Rome, p. 15.

3. *That they exceed all the meritorious Boasts of those their Kindred, in affirming that their Sufferings are Greater, and more unjust, than the Sufferings in the days of Christ*, &c.

I positively deny and Testifie against these Accusations, as Notorious Calumnies to traduce and abuse the People called *Quakers*, contrary to our Principle and Profession of Jesus Christ, and that Glory, Dignity and Preheminence we sincerely ascribe to him, his Righteousness, Merits, Works and Sufferings. And that 'tis by his Grace through Faith we are saved, not of our selves; 'tis the Gift of God, not of Works, lest any Man should Boast, *Ephes.* 2.

" Our

" Our Confeſſion of Remiſſion of Sin, and Redemption thro' the " Sufferings, Death and Blood of Chriſt, and Faith in him, *&c.* Tho' this the *Rector* confeſſes ſeems to be very Orthodox, yet he'll needs have it *ſtill but Paint and Deceit*, p. 16. Thus uncharitable and incredulous he is of our plain and ſincere Profeſſion, falſly inferring, *For Remiſſion or Redemption through the Sufferings or Righteouſneſs of another, is not by them (i. e.* Quakers*) believed.*

Which is falſe, 'twas none of the Queſtion or Controverſie between us and our former Oppoſers (the *Imputarians*) for what the *Rector* obſerves out of *F. B*'s Works, p. 33. (already anſwered in the other *Examination*) and *W. P*'s *Sandy Foundation*, p. 25, 30, 31. and *Serious Apology*, p. 148. though very brokenly and partially, as well as impertinently cited by the *Rector*, p. 16, 17. Yet 'tis no ways intended to disbelieve or deny Remiſſion of Sins, or Redemption thro' the Sufferings or Righteouſneſs of Chriſt Jeſus; But to refute a *Juſtification of impure and unſanctified Perſons*, by an *Imputative Righteouſneſs*, according to *W. P*'s Title of that part of the Controverſie, *Sandy Foundatoin*, p. 24. or a juſtifying the Wicked and condemning the Juſt, which they that do, are Abomination to the Lord, *Prov.* 17. 15. p. 24. *Ibid.* which is not to deny the real and true Imputation of Chriſt's Righteouſneſs to them that are Sanctified, and by Faith have a true Intereſt in Chriſt, as partakers of his Righteouſneſs and Holineſs. His Imputations or Reckonings, being all True and Righteous; if he reckons or eſteems a Man *Juſt*, he is really ſo.

I do not ſee that *W. P.* contradicts this Doctrine of Juſtification in his *Primitive Chriſtianity*, &c. by his former oppoſing Juſtification of Impure, Unſanctified or Impenitent Perſons, by an undue Imputation of anothers Righteouſneſs which (in that State) they have no ſhare in. Who is that Bleſſed Man to whom God imputeth Righteouſneſs, *&c?* Rom. 4. 6, 7, 8. but the Man in whoſe Spirit is no Guile, *Pſal.* 32. 6.

The *Rector* doubtleſs thinks he has put a learned and binding Queſtion upon us, *viz. Why indeed ſhould they believe Remiſſion of Sins, and Redemption through Chriſt's Sufferings, and Juſtification by his Righteouſneſs, when as they believe themſelves to be perfect as God, and free from Sin?* p. 17.

Anſwer 1*ſt*, Where do we ſay all this of our ſelves, as that we believe our ſelves to be perfect as God? I would have the *Rector* produce plain Proof that we ſay this of our ſelves.

2*dly*, That Perfection of Freedom from Sin, which we believe attainable in Chriſt; it is not of our ſelves, nor by our ſelves, attain'd. We do not pretend to make our ſelves Perfect or Free from Sin, but by the Power and Work of Chriſt, and his Righteouſneſs, by a true Faith in him, who is manifeſt to take away and deſtroy Sin, the work of the Devil, and to ſave us from Sin.

3*dly*, Now ſuppoſe any true Believers in Chriſt Jeſus, his Name and Power, ſhould call to others, and ſay, Come and I'll tell you what the Lord hath done for my Soul; he hath redeemed my Soul, he has taken away my Sins, and blotted out my Tranſgreſſions, and received me Graciouſly. And thereupon ſuch a learned *Rector* as this ſhould Gainſay his Chriſtian Experience by ſuch a Queſtion as this, Why indeed ſhould you believe your Soul is redeemed, and your Sins are taken away and blotted out, through Chriſt his Righteouſneſs, *&c.* when you thus believe your ſelf to be free from Sin? To which he might eaſily Anſwer, I did not make my ſelf ſo: I magnifie the Grace of God in Chriſt Jeſus towards me, what I am, I am by the Grace of God. The reſt againſt preaching for Sin, to continue term of Life, p. 18. is opened in the Examination before.

And the *Rector* is ſadly out and wants Rectifying, in his affirming, *This Doctrine of Sinleſs Perfection being the approved Doctrine of the* Quakers, *to be in Oppoſition to all Profeſſors of the Chriſtian Faith*, p. 18.

The Man's Egregiouſly out and miſtaken in this laſt part, The Doctrine of *Sinleſs Perfection* in Chriſt, is a true Chriſtian Doctrine, and approved of by all true Believers who are in the Faith of Chriſt, and Profeſſers of the ſame; ſuch Perfection was both commanded and Promiſed of God, and Preached by Chriſt and his faithful Miniſtry, and effected by Chriſt in his true Believers and Followers, who abide in him; He that abideth in him Sinneth not.

I may here give a full recital of the Queſtion and our Anſwer, upon which the *Rector* has made his ſaid Obſervations, to prove the ſame ſtill but *Paint and Deceit*, which is proved to be but his own falſe Judgment.

" Queſt. *Do you believe Remiſſion of Sin, and Redemption through the* " *Sufferings, Death and Blood of Chriſt?*

" *Anſw.* Yes, through Faith in Him as he ſuffered and dyed for " all Men, gave himſelf a Ranſom for all, and his Blood ſo Shed " for the Remiſſion of Sins, ſo all they who ſincerely believe and

" obey

" obey him, receive the Benefits, bleſſed Effects and Fruits of his Suf-
" fering and Dying for them; They by Faith in his Name, receive
" and partake of that Eternal Redemption which he hath obtained
" for us, who gave himſelf for us, that he might redeem us from
" All Iniquity: He died for our Sins, and roſe again for our Juſti-
" fication; And if we walk in the Light, as he (*i. e.* God) is in the
" Light, we have Fellowſhip one with another; And the Blood of
" Jeſus Chriſt his Son cleanſeth us from all Sin, 1 *John* 1.7.

" Queſt. *Do you believe and own the Divine Offices of Jeſus Chriſt in his* " *Church?*

" Our Anſwer is, Yes verily we believe and own Chriſt, not only
" as he is the Light of the World, enlightning every Man coming into
" it, but alſo that he is given for a Leader and for a Commander;
" And that he is both King, Prieſt and Prophet, to and over his
" Church and People. He is the Miniſter of the Sanctuary which the
" Lord Pitched and not Man; and we are to hear him in all things.

On this the *Rector* obſerves, *viz.*

This Profeſſion of theirs, if Sincere, would indeed comprehend a great part of the Chriſtian Religion; but if the above Quotations be true, they will give you juſt cauſe to ſuſpect them even in this, p. 19.

By this our Profeſſion is granted as comprehenſive of a great part of Chriſtian Religion, and our Sincerity therein is known to God who judgeth Righteouſly, and we may not ſubmit it to this Perſon's Prejudice or unjuſt Judgment, and Quotations wherein his Falſeneſs and Partiality are in a great meaſure already detected: And what he now quotes againſt our ſaid Profeſſion, out of *Tyranny and Hypocriſie detected*, p. 19. of *S. E's declaring G. F. Bleſſed be the Man that came out of the North*, &c. And a Letter ſaid to be writ by *Joſiah Coale* from *Barbadoes*, to *G. F.* in 1658. which this Perſon ſaith, is *Juſtified by* W. Penn *in his* Judas *and the* Jews, p. 44. 45, 46.

We have heard often of this Letter of *J. C's*, and of *W. P's* Vindication thereof, but I find no Reply from this *Rector*, to Refute *W. P.* therein; nor yet any Proof therefrom, of our Inſincerity in what we profeſs as aforeſaid, for our believing the Divine Offices of Jeſus Chriſt, in and over his Church; for though *G. F.* was truly eſteemed among us, as a Faithful Miniſter of Chriſt, and a Father in him unto many in the Faith, and an Heir of Chriſt's Kingdom, yet this was never to *Wreſt the Scepter out of Chriſt's Hand*, as is falſly inſinuated by this *Rector*, and his Author *Edward Pay* a Teacher of the *Anabaptiſts*, whoſe Authority is quoted againſt us, p. 19, 20.

See what hard Shifts this Man is put to for Authority againſt us, for all his Learning, I may refer him in this Caſe, to my Anſwer to *Edward Pay*, Entituled, *The Contemned Quaker and his Chriſtian Religion defended*, p. 81, 82. " Wherein I tell him, that his Charge is very " high againſt two Perſons deceaſed, who I believe ended their Days " in Peace; and that I have cauſe to queſtion, whether the ſaid Let- " ter be truly and intirely copied or cited from the Original; and " what Perſons, that are no Parties nor Adverſaries to us, will atteſt " thine to be a true and intire Copy, according to *Joſiah Coale*'s ori- " ginal Letter, *&c.* I doubt not but I can clear that Honeſt Man *Joſiah Coale*, from giving any Blaſphemous Titles (as charged) and that from his own printed Teſtimonies; and *G. F.* alſo from receiving ſuch, by his known publick Chriſtian Profeſſion and Confeſſion unto Chriſt Jeſus, both as God and Man, according to the Holy Scriptures. And concerning the other Pamphlet, *Tyranny and Hypocriſie*, alſo quoted by this *Rector* againſt us, it is a Malicious Libel without the Author's Name; yet ſo far given credit unto againſt us, to aſperſe and traduce us, though fully anſwered long ago by *W.P.* &c Thus hard put to it is this *Rector*, to find and rake up Matter againſt our Chriſtian Profeſſion of Chriſt, his Divine Offices, *&c.*

And therefore *1ſt*, His calling G. F. *the King of the Quakers*, p. 20, 21. is a Scornful Falſhood, that's none of our Profeſſion, but that Jeſus Chriſt is our King, Prieſt and Prophet, who is the King of Kings, and Lord of Lords.

2. As alſo his accuſing *G. F.* with *depriving Chriſt of his Kingly Office, and aſſuming it to himſelf*, p. 21. is another notorious Falſhood and Calumny, for he was a Miniſter or Servant of Jeſus Chriſt, and ſo he owned himſelf to be, conſequently unjuſtly charg'd with *depriving Chriſt of his Kingly Office, and aſſuming it to himſelf:* Neither did I ever ſay, or intend any ſuch thing of *G. F.* though I am here quoted in *Innocency againſt Envy*, p. 18. *as plainly intimating, It is not* G. F. *but the Light or Chriſt within him, that aſſumes this Kingly Power*, p. 21. I do not know that I uſed theſe words, or plainly intimated this in behalf of *G. F.* nor needed I ſo excuſe him from that which he was never juſtly chargeable with, as *depriving Chriſt of his Kingly Office, or aſſuming the ſame to himſelf.* Neither was it proper or pertinent for me to ſay, *That the Light, or Chriſt within, aſſumes this Kingly Power*, p. 21. 'Tis Chriſt's Right to Rule and Reign, both as King and Law-giver; and his being *in* us by his Light and Spirit, does not leſſen his Power, Dignity or Glory, he hath in himſelf. And it follows not, that

that becauſe Chriſt, who is King, is in us, *That every Quaker is a King, becauſe every Quaker has the Light within, as this Prieſt argues*, p. 21. I wiſh he would ſpeak more Reverently of the Light within, and of Chriſt within, which if he obeys not, will be his Condemnation; it's they that obey Chriſt, the Light, and ſuffer with him, that ſhall Reign with him, and not every one in whom Chriſt or his Light appears, for too many Rebel againſt the Light, and will not that Chriſt ſhould Reign over them.

What he quotes againſt *G. F.* Jun. p. 50. ſpeaking in the *Name of the Light*, is anſwered in the other Examination, and no diſowning, but a real owning of Chriſt's Kingly Office, as he is the Light and Judge of the World.

The *Rector* inſinuating againſt us, *A Denial of the Prieſtly Office of Chriſt, and alſo his Humanity*, p. 22. is as falſe as the reſt of his Calumnies: Where did ever we deny Chriſt as the one Mediator betwixt God and Man, even the Man Chriſt Jeſus? 1 *Tim.* 2. 5. How often have we confeſs'd him as ſuch?

His ſaying the Quakers tells you that Chriſt was never ſeen with Carnal Eyes, &c. quoting *H. Woolrich*'s *Declaration to the Baptiſts*, p. 13. I have not that Declaration, but it has been anſwered, that he meant the True Chriſt is not ſeen Savingly with Carnal Eyes; nor though the *Jews* ſaw his Body or Perſon outwardly, they did not ſee him Spiritually and Savingly, as his Diſciples did, who ſaw his Glory as of the only Begotten of the Father full of Grace and Truth: Chriſt ſaith, *He that ſeeth me, ſeeth my Father alſo*; in which ſence of ſeeing, he was never ſo ſeen with Carnal Eyes, no more than the Father was.

Again 'tis objected againſt us, That we teach that *Chriſt has no Body but his Church*, quoting *Joſ. Coale*'s Works, p. 332. This is falſly charged both againſt us, and falſly cited againſt *Joſiah Coale*, for firſt, We do not ſo Teach. 2. Though *J. C.* confeſſeth the Church to be the Body of Chriſt in the place quoted, he alſo confeſſeth Chriſt's glorious Body, like unto which his Body the Church ſhall be faſhioned, ſaying, "That Affliction did ſtill attend theſe Mem-"bers of Chriſt's Body, and that this Body (*i. e.*) the Church, though "not free as yet from ſuffering Afflictions, yet ſhall be faſhioned like "to his *glorious Body*, J. C's p. 332. So that he owned Chriſt to have a glorious Body above that of his Members: Therefore it appears neither from hence, nor yet from this *Rector*'s unjuſt Charge or falſe Quotation, that the Quakers deny the Mediator, the Man Chriſt Jeſus, as he falſly ſaith; much leſs that they do *Scornfully Contemn the*

Blood

Blood of Christ, p. 23. as they are grosly Calumniated and Slandered. What he cites against *E. B.* and *W. P.* p. 23, 24. is answered in the foregoing Examination.

And as to *Christ's Prophetick Office*, we are satisfied that we own it more than these our Adversaries, in that we believe we ought to hear him in all things, by his Light, Word and Spirit, in our Hearts; for which they so much slight and contemn us; opposing his Immediate Revelation, Teaching and Ministry in these days, and confining his present Ministry to the Scriptures, in opposition to his Light and Immediate Teaching in Man; for though *Christ did frequently preach from Scriptures*, yet his Preaching was with Power and Efficacy, he had power both to open the Scriptures, and the Understandings of them that heard him in opening them; and also so to touch their Hearts, that they said, Did not our Hearts burn within us, while he spoke unto us? Which Mens meer literal Preaching cannot do, nor work those Effects: We are to hear Christ in all things, him that speaketh from Heaven; but saith the *Rector*, *they* (*i. e.* the Quakers) *neither do nor will hear him, no their Christ within, which they are obliged to, tells them other things than our outward Christ or Prophet does*, p. 24.

What an Ignorant and Scornful Reflection and Abuse is this, as if either we owned another Christ within than the true Christ and Prophet whom we are to hear (which is a false Insinuation) or else that Christ as *within*, and *Christ* as without, is not one and the same Christ, which is false also; neither is Christ divided, though he be both without and within.

And where proves this *Rector*, that *the Scripture is the Touch-stone to try Spirits withal*; wherein he takes part with *Mat. Caffin* (the Anabaptist Preacher, his affirming the same) against the Quakers, p. 25. Christ said, Have Salt in your selves, and discerning of Spirits was the Gift of the Spirit, without which none can truly understand or make use of the Scripture. If *Tho. Lawson* said, *The Scripture is not the Tryer of Spirits*, as 'tis alledged against us, p. 25. I find no Scripture produced to prove this Erroneous; Christ is the Great Judge and Tryer of Spirits, who searches and tryes the Heart and the Reines; and it is by his Light and Spirit that Spirits must be tryed and judged, not by the Carnal, but by the Spiritual Man. And what the *Rector* again cites, out of p. 7. against *studying to raise a living thing out of a dead, and the Spirit out of the Letter*, &c. was never intended to oppose the *Teachings of Christ's Prophetick Office*, for his Office never allowed any such Study: Neither do the Quakers deny *Christ's Gospel Ordi-*

nances

nances which are really ſuch, and by him perpetuated. Here the *Rector* impoſes upon us, and his Allegations fall ſhort of proof. And our not continuing under a Literal and Shadowy Diſpenſation of Types and Figures, carnal Ordinances, and outward Element, but under a Spiritual Miniſtry, is rather an Indication of our owning Chriſt's Offices, his Goſpel, his Miniſtry or Diſpenſation, than any refuſing to hear him, who ſpeaketh from Heaven by his Holy Spirit, Light and Grace in Mens Hearts.

What ſeems moſt materially objected hitherto in the *Rector's Antidote*, being anſwered, I may take notice of ſome Paſſages hereafter, farther to ſhew what he falſly deems *Venom of Quakeriſm*, according to his Title and Obſervations againſt our Profeſſion.

" Queſt. *Do you believe or own* Baptiſm, *as Eſſential to Chriſtianity*, " *or neceſſary to Salvation*; *and for the ingrafting us into Chriſt and his* " *Church?*

" (Our anſwer is,) We believe and are fully perſwaded, That " *Baptiſm*, which is Eſſential to Chriſtianity, and the *Saving Baptiſm*, " or the Cauſe, without which none can be true Chriſtians, or Saved, " is the *Inward* or Spiritual Waſhing of *Regeneration* by the *Word* of " *Life*. This is the Saving *Baptiſm* into Chriſt and his Church, which " produceth the *Anſwer of a good Conſcience towards God*, of which " the outward was a *Figure*, 1 *Pet.* 3. 21. This is that *One Baptiſm* " of Chriſt, by *One Spirit* into that *One Body*, whereof Chriſt is the " Head.

" As to *Dipping* or *Sprinkling Infants* or young Children, we find " no *Precept* or *Preſident* in Holy Scripture for the Practice thereof; " and therefore we cannot think, our not-believing it, Eſſential (or " neceſſary) to Salvation; or *making Chriſtians*, a ſufficient Argument " to prove us *no Chriſtians*; unleſs it can be proved, that none are " Saved without it, and that all are Saved, that have it. Conſider- " ing alſo, what's poſitively affirmed in the 39 *Articles*; as in the " ſixth *Article*, That *whatſoever is not read in the Holy Scriptures, nor may* " *be proved thereby, is not to be required of any Man, that it ſhould be be-* " *lieved as an Article of the Faith, or be thought requiſite or neceſſary to Sal-* " *vation.* And in the 20th Article, *That the Church ought not to decree* " *or enforce any thing againſt or beſides Holy Writ, to be believed for neceſſity* " *of Salvation.* And in Article 21, *That things ordained by General* " *Councils, as neceſſary to Salvation, have neither Strength nor Authority,* " *unleſs that they be taken out of Holy Scripture.*

On

On the first part of this Profession, the *Rector* makes this Observation against us, viz. *By this their Answer, they (i. e.* the Quakers) *do not Insinuate to, but plainly tell the World, what Baptism it is that is essentially necessary to Salvation, or making Christians that is the Inward or Spiritual Washing of Regeneration by the Word of Life, the Washing or Cleansing of the Heart, or an Inward Conversion to God*, p. 26, 27.

And herein we plainly tell the World the plain Truth, according to Holy Scripture, And what *Venom* is in this pray? Had not this *Rector* need to be severely corrected for opposing this Doctrine, as Venomous, and making the outward Baptism by Water the Saving Baptism, and not the Inward and Spiritual; As if all the World of Mankind were in a State of Damnation, who are not so outwardly Baptized with Water; or could be no Christians, nor Saved, if they be not so Baptized or Rantized, as he would have them; this is like *Dip* or *Damn:* Oh! uncharitable and unchristian Doctrine. Has Salvation by Grace been preached so long among us, and must it now be placed on Works; or on such a superficial Work, as that of outward Baptism, Sprinkling, Dipping or Plunging Persons in Water? But that the Inward Spiritual Baptism, washing of Regeneration by the Word of Life, the Spirit of Life, the Power of Christ, is the Saving Baptism, the truly Regenerating Baptism, the Baptism essentially necessary to Salvation, and making Christians, and not the outward, nor the Sign, Type or Shadow thereof, is no venomous Doctrine, but agreeable to Holy Scripture Testimony, is evident, from *Isa.* 1. *Wash you, make you clean, put away the evil of your doings from before mine Eyes*, saith the Lord, *&c.* this was an Inward and Spiritual Washing. *Jer.* 4. 14. O Jerusalem, *wash thine Heart from thy wickedness, that thou mayest be saved:* This was a Heart-washing, an Inward and Spiritual Washing, whereby they might be Saved. *Zech.* 13. 1. *The Fountain opened to the House of* David, *and to the Inhabitants of* Jerusalem, *for Sin, and for Uncleanness*; was a Spiritual Fountain: The Lord God was the Fountain of Living Water, which when they had forsaken, they committed a great Evil therein, as well as in hewing to themselves broken Cisterns which could hold no Water, *Jer.* 2. 13. And the clean Water the Lord promised to Sprinkle upon his People, to make them clean from all their Filthiness, and to cleanse them from all their Idols, *Ezek.* 36. 25. was a Spiritual Sprinkling with Spiritual Water, and the Lord's doing. *John* 3. 5. *Except a Man be born again of Water, and of the Spirit, he cannot enter into the Kingdom of God.* This was Spiritual Living Water, Inward and Sanctifying Grace, as the True Primitive

Primitive Chriſtians experienced, and beſt of Reformed Proteſtants believed; and not the outward Element of Water, as *Papiſts* and this *Rector* believe and hold. As in his page 28 (before more fully obſerved) yea he holds, *This poor Element* (as he calls it) *of Water, as neceſſary to do away Sins, and to work upon our Souls, as the Waters of* Jordan *were to the Cleanſing of* Naaman, 2 Kings 5. 13. *ſo neceſſary* (quoth he) *are the Waters of Baptiſm to the Cleanſing our Souls*, p. 31. Such Vertue he aſcribes to this Element, thus idolizing it, even as highly as the *Rhemiſts* againſt the *Proteſtants*, but contrary to Chriſt's own Teſtimony alſo, *If I waſh thee not, thou haſt no part with me*, ſaith our Lord Jeſus, *John* 13. 8. who alſo required firſt to make clean the inſide, that the out-ſide might be clean alſo. Therefore 'twas the Inward Spiritual Waſhing of Regeneration, the Waſhing or Cleanſing of the Heart, by the Word of Life, the Holy *Spirit* and *Power* of *Chriſt*, which was the Soul's Saving Baptiſm, and not that of the outward Element, *Titus* 3. 4, 5. After that the Kindneſs of God our Saviour toward Man appeared, not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us by the *Waſhing of Regeneration*, and *Renewing* of the *Holy Ghoſt*.

And if the *Baptiſm* which doth now ſave us, be *not the Putting away of the filth of the Fleſh, but the Anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt*, according to that of 1 *Pet.* 3. 23. What can be more clear than that the *Saving Baptiſm* is that of the Spirit, (which is the One Baptiſm, *Epheſ.* 4. 5.) whereby the Saints were all Baptized into One Body, 1 *Cor.* 12. 13. and not that of the outward Element, which can neither cleanſe the Soul, nor waſh away the Sin or Guilt thereof. The Inward and Spiritual Grace Saveth the Soul from Sin and Condemnation, and ought to be preferred to all outward and *viſible Signs*, which can neither Save, nor Suſtain or Relieve the Soul, 'tis Life and Subſtance, which is divine can do that. The *One* Spiritual Baptiſm, and that *One* Bread, that Spiritual Meat and Drink which cometh down from Heaven, is that which both ſaves and nouriſheth the Soul unto Eternal Life, *John* 6. 1 *Cor.* 10.

That Diſciples and Apoſtles of Chriſt did Baptize with Water, is not denied, *Acts* 8. 36, 38. & ch. 10. 48. & ch. 19. 3, 4, 5. but that they did Practice, or enjoin it as an act of neceſſity, purſuant to Chriſt's Commiſſion in *Matth.* 28. 19. is to impoſe upon us, or beg the Queſtion; but that it was rather permiſſively practiſed in condiſcention, than by that Commiſſion. For 1*ſt*, *Water* is not ex-

preſſed in that Text. 2*dly*, When they Baptized with Water, they did not uſe the terms of the Commiſſion in it. We do not read in all the Acts of the Apoſtles, that any of them Baptized with Water, in the Name of the *Father*, and of the *Son*, and of the *Holy Ghoſt*, or that they uſed thoſe expreſſions or terms, in their Baptizing with Water, but in the name of the Lord, or in the name of the Lord Jeſus. If *Water* had been intended in that Commiſſion of Chriſt, *Matth.* 28. 19. the Apoſtle *Paul* muſt be concerned in it, it muſt be as much binding to him as any other Miniſter, but he declares the contrary, *that Chriſt ſent him not to Baptize but to Preach the Goſpel*, 1 Cor. 1. 17. he does not ſay Chriſt ſent me not *only* to Baptize, but poſitively, for *Chriſt ſent me not to Baptize, but to preach the Goſpel*, which was part of the Reaſon he gave why he thanked God that he had baptized no more than thoſe he mentions, 1 *Cor.* 1. 14, 15, 16. as well as, Leſt they ſhould have ſaid, he had baptized in his own name; for 'tis not to be ſuppoſed he would thank God for not performing part of his Commiſſion, if it had been to Baptize with Water, as well as to Preach the Goſpel; but that poſitive and general Reaſon, *for Chriſt ſent me* not *to Baptize, but to preach the Goſpel*, leaves no room for him to ſay Chriſt ſent me to Miniſter Water-Baptiſm (in his Commiſſion in *Matth.* 28. 19.) for Water-Baptiſm was properly *John*'s Baptiſm and Miniſtry, to make way for Chriſt's higher Diſpenſation and Spiritual Miniſtry, *Matth.* 3. 11. *Mark* 1. 8. *Luke* 3. 16. *John* 1. 16. *Acts* 1. 5. & 10. 16. compare with *Acts* 19. 2, 3, 4. But I need not enlarge on this ſubject, to anſwer the *Anabaptiſts* Argument for Plunging, or dipping Believers in Water, unleſs this *Rector* were in the Practice thereof, and renounced his *Rantiſm*, as they do as a *Scripture-leſs Thing*, as they term *Sprinkling Infants*. But referr him to a Treatiſe of one that was of his Coat, *i. e. William Dell* his Βαπτισμῶν Διδαχὴ Or, *The Doctrine of Baptiſms*.

To the *Rector*'s *Referring the Reader to that Excellent Piece of Water-Baptiſm* (as he terms it) *writ by that worthy and Ingenious Author* (as he applauds him) *of* The Snake in the Graſs, *&c.* printed 1697. p. 29.

Thus highly has he commended the Author of that Great Defaming and Reproaching Libel, *i. e. The Snake in the Graſs*; but it would be too difficult a Task for him to defend the manifold Groſs and Abominable Lies and Calumnies contain'd therein, againſt the manifeſt detection and diſcovery made of them, not only in my *Antidote againſt the Venom of the ſaid Snake*, &c. but more fully, in a farther

farther Scrutiny made in a Book now Extant, Entituled, *Anguis Flagellatus: Or, a Switch for the Snake.* By *Joseph Wyeth.*

When this *Rector* can demonstrate a *Probatum est*, of such vertue in that *Poor Element* (as he calls it) of *Water-Baptism*, as to cleanse and cure polluted and distempered Souls from Sin, Spiritual Leprosie and Diseases, as *Naaman* the Assyrian was cured of his Leprosie by washing seven times in the River of *Jordan*, 2 *Kings* 5. 13. Or as the Blind Man found in washing in the Pool of *Siloam* that he receiv'd Sight and came seeing, *John* 9. ——11. unto both which the *Rector* alludes in's comparison for *Water-Baptism*; Then I say if he can evince a *Probatum* of such vertue therein, according to his own comparison, It will be a most pregnant Argument to induce People to believe 'tis required of them, to be dipt or baptized in the Element of Water, and to hasten into it, especially if they can believe it can effect such a Miracle, as an Inward and Spiritual Cure upon their Souls, as to Cleanse and Cure them from Sin and the Leprosie thereof, as well as from Spiritual Blindness, which answers the Allusions before; and the more necessity thereof, if they may not be so cured without it, as this *Rector* saith of *Naaman*, *If he had neglected it, he had not otherwise been cured, How much more then* (quoth he) *when God has appointed the means of Baptism by his Son, if we neglect it, shall we be saved without it?* p. 31.

This is like *Dipp* or *Damn* still, and yet all this while he may mean *Rantism*, which is not properly *Baptism*; but I deny either (*i. e.* with the Element of Water) *to be the means of Salvation*, or that as such, God has so appointed them, and that Men shall not be Saved without them; (*i. e.* without *Sprinkling* or *Dipping* in Water) the *Rector* still imposes and begs the Question in all these, without Scripture proof. I would not be understood to own or allow any despite to Water-Baptism, or *inventing contemptible* Names for it (as the *Rector* insinuates) as it was once a Dispensation from Heaven to *John* Baptist; nor do I either condemn, despise or contemn any who are tenderly Conscientious in the Belief and Practise thereof, but desire they may see and come further, so as to receive that *Inward Spiritual Baptism*, the *Washing of Regeneration*, by which Christ effectually Saveth the True Believers in him; I desire none may Idolize the outward Element of Water which cannot Save, to hinder them of the Inward which can Save.

And it being generally granted, that the outward Baptism is an *outward and visible Sign of an Inward and Spiritual Grace, and Type or Figure* of the *Inward Baptism.*

I wish Men would be so considerate, as to examine what Necessity there can be of the continuance of the *Sign* or *Type*, when they do not hear Christ the Great Prophet directing thereto; nor does it effect the end proposed, *i. e.* the Washing away of Sin, seeing the Substance and Mystery thereof is made manifest, and a Spiritual Dispensation or Ministry from Heaven given immediately, directing to the Life, Substance, the end of all Shadows, which really end in Christ the Substance, whose Evangelical Ministry is a Dispensation of the Grace of God, of Substance and not of Shadow.

" Quest. *Do you believe or own the Lord's Supper, either as a Sign of* " *the Love that Christians ought to have among themselves, or as a Seal of* " *the Saints Communion, and Commemoration of Christ's Death for us, or* " *as Figurative of Christ's Body and Blood, Spiritually received by Faith?*

" *Answ.* The *Supper* of the *Lord* we own, and tenderly consider in " a *Two-fold* Sense, 1. In the *Figure*; 2. In the *Substance*.

" 1. That our Lord Jesus Christ, at his *Supper* with his Disciples, " did eat the *Passover* (which was for the fulfilling and Consumma- " tion of the Feasts under the Law, see *Luke* 22.) and at this *Supper* " he did take and minister *Bread* and the *Cup* to his Disciples (for " there was no *Transubstantiation*) saying, *This do in remembrance of* " *me.* And (saith the Apostle) *As often as ye eat this Bread, and drink* " *this Cup, ye shew the Lord's Death, till he come*, 1 Cor. 11. After " this they did more clearly know his *Coming*, and Christ after the " Spirit; *Jesus Christ in them*, 2 Cor. 13, 5. & 5. 16.

" 2. And Christ said to his Disciples, " *I will not drink henceforth* " *of this Fruit of the Vine, until that day I drink it new with you in my* " *Father's Kingdom*, Matt. 26. 29. And likewise of the *Passover*, *I will* " *not any more eat thereof, until it be fulfilled in the Kingdom of God*, " Luke 22. 16. And he further said, *I appoint unto you a Kingdom, as* " *my Father hath appointed to me, that ye may eat and drink at my Table* " *in my Kingdom*, &c. *Luke* 22. 29, 30. In these things we believe he " spoke *Mysteriously*, and that every Member of his Spiritual Church, " doth daily Spiritually partake of his *Body* and *Blood* by Faith; as, " *The Cup of Blessing, which we bless, is it not the Communion of the Blood* " *of Christ? And the Bread, which we break, Is it not the Communion of* " *the Body of Christ? For we being many, are one Bread, and one Body, for* " *we are all Partakers of that one Bread*, 1 Cor. 10. 15, 16, 17. The " Son of God saith, *Behold I stand at the door and knock, if any Man* " *hear my voice, and open the Door, I will come in to him, and will* Sup " *with him, and he with me*, Rev. 3. 20. And Wisdom calleth to the

" Simple,

" Simple, *Come eat of my Bread, and drink of my Wine*, Prov. 9. 4, 5. " And, ſaith Chriſt, *The Bread of God is he, that cometh down from Hea-* " *ven, and giveth Life unto the World. I am that Bread of Life; my* " *Fleſh is Meat indeed, and my Blood is Drink indeed; He that eateth my* " *Fleſh, and drinketh my Blood, dwelleth in me, and I in him*, John 6. " We believe, that all who thus do truly partake of Chriſt by Faith, " are in true *Communion* and *Love* among themſelves; which they do " want, who are only in the outward Obſervation of *Signs* and *Sha-* " *dows.*

Upon which the *Rector* makes this *Obſervation*, viz. *The Reader may here diſcern, how by their deceivable Words, and manifold Corruptions of the Scriptures, theſe horrid Impoſtors ſet themſelves at work, to evade and make null the Holy Ordinance of the* Lord's Supper, *as inſtituted and adminiſtred in* Bread *and* Wine, *&c.* p. 34.

Reply. He paſſes ſevere Judgment before either *Proof* or *Trial*, as one more expert in Railing and Reviling, than in Demonſtration. For our conſidering the *Supper* of the *Lord* in a *Two-fold* Sence: 1. In the *Type* or *Figure*. 2. In the *Subſtance*; Is neither *Deceivable*, nor *Corruption* of *Scripture*, conſequently; 'tis a horrid Calumny to brand us as *Horrid Impoſtors* for ſuch Conſideration. We know none but *Papiſts*, that will deny the outward *Bread* and *Wine* to be *Typical*, though Conſecrated; We are ſure, no real *Proteſtants* do deny them to be *Typical*, or *Figurative*, but have affirm'd them ſo to be. And whether the *Supper* of the *Lord*, or Chriſt's Laſt Supper (in the *Type*) *Luke* 22. was made up only of the *Bread broken*, and the *Cup*, is a Queſtion to be conſidered by them who aſſert it; or whether the *Paſſover* was not principally concern'd in the *Supper*, ſeeing, that alſo after *Supper* Chriſt took the *Cup*, and gave them: I deny, that the *Bread* and the *Wine* only, as now miniſtred by *Prieſts*, is either properly a *Supper*, or a *Dinner*; How then come they to call it *The Supper of the Lord*? Or deny it to be a *Type* or *Figure*, by deeming us *Horrid Impoſtors*, for aſſerting, the outward *Supper* to be *Typical*? 'Tis true, it's ſaid, *As oft as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death, till he come*, 1 Cor. 11. 26. I hope our Adverſary will not make *As oft*, to import a *Command*, and that *perpetual* too, unleſs *till he (Chriſt) come*, can import a perpetual *Delay* of his *Coming*. And though Chriſt's Laſt *Supper*, wherein he eat the *Paſſover* with his Diſciples, was then *(pro tempore)* commanded by him; yet this does not prove it his *Inſtitution*: For it was a *Legal Inſtitution*, fulfilled by him, as other *Legal Rites* and *Types* were, before he was offer'd up.

That

That *Christ*, as the *Bread* of *Life* from Heaven, and his Divine Virtue, Grace and Spirit, as the Fruit of him, the heavenly *Vine* (which gives *Life*, *Nouriſhment* and *Comfort* unto the Soul) was really the *Subſtance* and *Myſtery* typified by the outward *Bread* and *Cup*, I hope, no Spiritual Believer or Chriſtian will deny. And to ſuppoſe, they ſhall not partake thereof, until Chriſt's Coming at the *Reſurrection*, is to ſuppoſe, their *Souls* muſt ſtarve and famiſh in the mean time; which can be no *glad Tidings* to them.

The *Rector* falſly charges us with ſaying, *The Reſurrection is paſt already* (as *Hymeneus* and *Philetus*, 2 Tim. 2. 18.) p. 34. 'Tis none of our ſaying; we deny that the *Reſurrection* (there ſpoken of) is *paſt* (or *made*) *already*; or that we overthrow the Faith of any believing therein, as it is *to come* by Chriſt Jeſus, who is the *Reſurrection* and the *Life*, and by whom comes the *Reſurrection* of the *Dead*, 1 *Cor.* 15.

And I would ask this *Rector*, where we ſay or uſe theſe Expreſſions, *That the Inſtitution of the* Lord's Supper *was only to continue, till that, Inward Coming, or forming of Chriſt in our Hearts*, and for that Reaſon *throw off the outward Supper?* p. 34, 35. Where have we ſo ſaid, or argued? For our not uſing the *Type*, is rather, becauſe we do not believe it of Force or Neceſſity under an higher Diſpenſation, namely, that of the *New Covenant*, eſtabliſhed by the Death of *Chriſt* the *Teſtator*, who blotted out and nailed the hand-writing of *Ordinances* to his *Croſs*; the Diſpenſation of the Goſpel and *New Covenant*, being a Diſpenſation of *Subſtance*, and not of *Shadows*; although they were in ſome things condeſcended unto in a State of *Infancy*, when not impos'd as things Eſſential to *Chriſtianity* or *Salvation*. It's true, that they who *gladly received the Word, continued ſtedfaſtly in the Apoſtles Doctrine and Fellowſhip, and in breaking of Bread, and in Prayers*, Acts 2. 42. And Verſe 46. *And they continuing daily with one Accord in the Temple, and breaking Bread from Houſe to Houſe, did eat their Meat with Gladneſs and ſingleneſs of Heart.* No doubt they were very Innocent in this Practice, *Praiſing God*, &c. v. 47. And this we have often done, and believe, it is the Duty of all true *Chriſtians*, to *eat* their *Meat with Singleneſs of Heart*; and whether they *eat* or *drink*, to *do all to the Glory of God*, 1 *Cor.* 10. 31. *Col.* 3. 17. And what greater Sanction can this Man ſuppoſe or place, upon what he calls the *Lord's Supper?* Ought we not to praiſe God for all his Benefits, and uſe them to his Glory daily; and not only in a daily Remembrance of Chriſt and his Love to us, but alſo in a true ſenſe thereof, and of his Sanctifying Word. In *Acts* the ſecond quoted, it's alſo ſaid

(Verſe

(Verſe 44, 45.) *And all that believed were together, and had all things common, and ſold their Poſſeſſions and Goods, and parted them* **to all** *Men, as every Man had need.* Now, if our Oppoſers will make all *Examples* and *Practices* binding, then why do they not follow this, of *having all things common, and ſelling their Poſſeſſions?* &c. I do not think the Prieſts now a-days will imitate them, or deem themſelves bound thereby. And where do they ſo much as imitate thoſe Primitive Believers, in *breaking Bread from Houſe to Houſe?* And how will they prove this *Breaking of Bread* only to be the *Lord's Supper?* I deny that to be made up only of *Bread*; and I cannot ſuppoſe this Man will eſteem it a ſufficient *Supper.* Nor do I find, that the Apoſtles call Believers, *only breaking Bread from Houſe to Houſe,* (*Acts* 2.) or the Diſciples *coming together to break Bread* (*Acts* 20. 7.) the *Lord's Supper*; where they neither mention *Wine,* nor the *Paſſover:* Nor would it be of good report, to ſay they drank Wine *from Houſe to Houſe:* And if it ſhould be aſſerted, That *the Lord's Supper was made up only of breaking Bread,* would not this gratifie the Popiſh Prieſts, in giving their Sacrament but in one kind? However, the outward *Bread,* as broken, and the outward *Cup,* as miniſtred by our *Lord Jeſus Chriſt,* were not only *Figurative* of his *Body* and *Blood,* as offer'd upon the *Croſs*; but alſo did *Typifie* the Saints *Eating* and *Drinking* the *Body* and *Blood* of *Chriſt* Spiritually, who ſaith, *My Fleſh is Meat indeed, and my Blood is Drink indeed*; And *he that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him,* John 6. And *I'll raiſe him up at the laſt day,* ſaith *Chriſt.* Therefore it's no *Corruption* of *Scripture,* nor *Impoſture,* to conſider the *Supper* of the *Lord* in the *Figure,* and in the *Subſtance.*

And as to theſe other Texts, 1 *Cor.* 10. 15, 16, 17. *Rev.* 3. 20. *Prov.* 9. 4, 5. *John* 6. *Matt.* 26. 29. *Luke* 22. 16, 29, 30. *They* (*i. e.* the Quakers) *offer to the view of the World, I cannot diſcern or imagine* (quoth the *Rector*) *to what End and Purpoſe this is done, unleſs it be to amuſe the Reader, abuſe the Scriptures, or confute themſelves,* Page 36, 37.

Reply. It was to none of thoſe *Ends* theſe Texts are offer'd, but to ſhew our Conſideration of the Lord's Supper, in the Subſtance and Myſtery thereof, as Typified by the outward, that there is a Spiritual Bread and Wine, Spiritual Meat and Drink in *Chriſt's* Kingdom, for the enlivened Soul to eat and drink of, and live by, which the Viſible and Elementary did Typifie and Figure, *Prov.* 9. 5. Wiſdom ſaith, *Come eat of my Bread, and drink of the Wine which I have mingled:* That this was Spiritual Bread and Wine which Chriſt the Wiſdom of God

God hath in his Houſe for his Family; I hope will not be denied.

Matth. 26. 29. *But I ſay unto you, I will not drink henceforth of this Fruit of the Vine, until that day when I drink it new with you in my Father's Kingdom.*

Luke 22. 16. *For I ſay unto you, I will not any more eat thereof* (i. e. of the Paſſover) *until it be fulfilled in the Kingdom of God.* And verſ. 18. *I will not drink of the Fruit of the Vine, until the Kingdom of God ſhall come.* And verſ. 29. *I appoint unto you a Kingdom as my Father hath appointed unto me.* Verſ. 30. *That ye may Eat and Drink at my Table in my Kingdom.*

Now I would ask our Oppoſers if they think This was meant Litterally of Eating and Drinking outward Bread and Wine in the Kingdom of God, and of Chriſt, and at an outward Table therein? If not Litterally meant, then it muſt be Spiritually, as Chriſt's Kingdom is a Spiritual Kingdom. God's Kingdom ſtands in Power, in Righteouſneſs, Joy and Peace in the Holy Ghoſt, and not in outward Forms and Shadows; and in this Kingdom is the Subſtance and End of all the Ontward Shadows and Types thereof, which being expreſſed under the ſame names the Types are, is the more evidently to ſhew the End and Anti-type thereof, in Chriſt the Life and Subſtance.

John 6. 51. *I am the Living Bread which came down from Heaven, if any Man eat of this Bread, he ſhall live for ever* (ſaith Chriſt.) And *verſ.* 54. *Whoſo eateth my Fleſh, and drinketh my Blood, hath Eternal Life, and I will raiſe him up at the Laſt Day.* See alſo verſ. 53, 55, 56, 57, 58.

Did Chriſt mean Litterally herein? No ſure, This *Bread* which came down from Heaven, was not the outward Sign, Type or Figure, but the Spiritual Living *Bread*, which giveth Life to the Soul, and is Meat indeed unto it, as his Blood is Drink indeed, to all Spiritual Believers in him, who are come to Eat and Drink of the ſame Spiritual Meat and Drink, which *Iſrael* did Eat and Drink of, as teſtified, 1 *Cor.* 10. 3, 4. That they *Did all Eat the ſame Spiritual Meat; and did all Drink the ſame Spiritual Drink: For they drank of that Spiritual Rock that followed them* (or went with them) *and that Rock was Chriſt.* And of theſe things the Apoſtle would not have his Brethren at *Corinth* Ignorant, *verſ.* 1. —— and *verſ.* 15. *I ſpeak as to wiſe Men, Judge ye what I ſay.* Verſ. 16. *The Cup of Bleſſing, which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?* Verſ. 17.

For

For we being many, are one Bread, *and* one Body: *For we are all partakers of that one Bread.* And *verſ.* 18. *Behold* Iſrael *after the Fleſh: Are not they which eat of the Sacrifices partakers of the Altar?*

From all which it is Evident, the Apoſtles chief Aim and End was, to bring thoſe Believers to *Life* and *Subſtance*, beyond and above the *Shadows* and *Types*, that they might not be Inferiour to *Iſrael* after the Fleſh, in their eating and drinking of the ſame *Spiritual Meat and Drink*, even of that *Spiritual Rock*, which was Chriſt, and be true partakers of him, as the one Offering and Paſſover, who was ſacrificed for us; ſee alſo 1 *Cor.* 5. 7, 8.

Rev. 3. 20. *Behold, I ſtand at the Door and knock, if any Man hear my Voice, and open the Door, I will come in to him, and will* Sup *with him, and he with me.* This Chriſt the Faithful and true Witneſs declareth, for the encouragement of all to open the Door of their Hearts to him, that they may come into ſpiritual *Communion* with him, and therein partake with him of his ſpiritual *Supper*; unto which this *Rector* partly aſcents, in ſaying, *I make no doubt, but all good Chriſtians own Chriſt to be the Bread of Life, and of Spiritual Communion with him in his holy Ordinances*, p. 37.

And I ſay, there's no doubt, but true Chriſtians have Spiritual *Communion* with Chriſt, in truly hearing, and ſincerely obeying him in thoſe things, which may be truly called his holy *Ordinances* and *Inſtitutions* perpetuated by himſelf, and attended by his divine Authority for the Sanction thereof; but then Men ſhould have a *Care* they do not impoſe *humane Inſtitutions* and *Traditions* for Chriſt's, and ſay, they are *His*, tho' without any expreſs Warrant from him, either *Mediate* or *Immediate*. We know none among us, that either *ſlights*, *vilifies* or *contemns* any holy *Inſtitutions* or *Ordinances* of Chriſt, or any thing which God or Chriſt ever commanded, whether now in force or not; neither do I condemn any one, who believe 'tis their Duty to obſerve *Baptiſm*, or that which is termed the *Supper*, whilſt they do it with a ſincere Intention, as Conſcientious towards God therein, they ſeeing no further, nor yet deſigning to oppoſe the Diſcovery of an *higher Diſpenſation* and *Miniſtry*. Altho' I heartily wiſh (as I hope) that all ſuch may ſee more clearly, and beyond the *Shadows* to the *Subſtance* and Myſtery of Chriſt revealed; that the one ſaving *Baptiſm*, and the one living *Bread* from Heaven, they may all experience, and truly partake of.

One thing (by the way) I would note, what Conſtruction our Adverſary makes of 1 *Cor.* 11. 26. *As often as ye Eat this Bread, and*

Drink this Cup, ye do shew the Lord's Death till he come. This [*till he come*] is construed, *Till Christ's Outward, Personal Coming, visible in his Body of Flesh and Bones at the Resurrection, to make our vile Bodies like his own Glorious Body*, p. 34, 36. According to which *Interpretation*, if we should read, 1 *Cor.* 11. 26. *As oft as ye eat this Bread, and drink this Cup, ye shew the Lord's Death till he come* Personally and Visibly at the *Resurrection*: It would import as if the *Corinthians* were to stay, and live upon Earth in the Observation of the Outward *Bread* and *Cup*, Eating and Drinking thereof until then, *i. e.* until Christ's *Last Coming* at the *Resurrection*; But how could that be?

But seeing Christ's *Eating* and *Drinking* at his *Supper* with his Disciples, was Spiritually to be fulfilled in his Father's Kingdom, and at his Table in his Kingdom (as he promised) according to *Luke* 22. 16, 18, 29, 30. *Matth.* 26. 29. some may inquire when this should be fulfilled, and when this Kingdom should come to Saints and true Believers in Christ? Whither in this Life, or in the last Day, when Christ shall come in the Glory of his Father, with his Angels, to reward every Man according to his Works? *Matth.* 16. 27.

To which I Answer, Christ saith in the very next *verse*, *Verily I say unto you, there be some standing here, which shall not taste of Death, till they see the Son of Man coming in his Kingdom*, Matth. 16. 28. And the like in *Mark* 9. 1. *Verily I say unto you, that there be some of them that stand here, which shall not taste of Death, till they have seen the Kingdom of God come with Power.* The like in *Luke* 9. 27. All which shew the *Kingdom* Then near to come, even in their days; consequently, the Saints partaking of the Blessing thereof, was, and is in their Life time, wherein they partook even of the Spiritual *Supper* of the Lord, the Spiritual *Meat* and *Drink* at Christ's Table in his Kingdom, wherein the Substance and Fulness of all *Types* and *Shadows* consists, and whereof every true Spiritual Christian is partaker.

By all which 'tis Evident, that there is just Cause to consider the *Lord's Supper* in the Substance and *Mystery* of Christ, and that his *Kingdom*, wherein the same is Spiritually received, ought not to be put afar off, nor true Believers excluded out of it, until Christ's *Last Coming* at the End of the World, and the *Resurrection* in the Great and *Last Day*. Neither ought poor Souls to be left starving and famishing under *Shadows*, and a barren Ministry, until then; for that can

can be no *Glad Tidings*, or true Gospel to them, therefore all had need to be careful, and take heed, that they don't famish their poor Souls, by neglecting the *Substance*, and feeding upon *Shadows*.

And that the *Bread* and the *Cup*, which Christ gave at his *Supper*, were a *Figure* or *Typical*, was confessed by divers Eminent *Martyrs*, as *John Frith* in his *Reasons* upon the *Sacrament*, treating of Christ the *Promised Seed*, saith,

" Likewise the same *Promise* was made unto *Moses*, the most meek " and gentle Captain of the *Israelites*, which did not only himself " believe upon Christ, which was so often *promised*; but also did " *prefigurate* him by divers Means, both by the *Manna* which came " down from Heaven, and also by the *Water* wich issued out of the " *Rock*, for the refreshing the Bodies of his People.

" Neither is it to be doubted, but that both *Manna*, and this " *Water*, had a *Prophetical Mystery* in them, declareing the very self- " same thing, which the *Bread* and the *Wine* do now declare unto " us in the *Sacrament*: For, thus saith St. *Augustine*, *Whosoever did* " *understand Christ in the Manna, did eat the same Spiritual Food, that we* " *do*; *but they which by that* Manna *sought only to fill their Bellies, did* " *eat thereof and are Dead.* On the Margent it is, " *Manna, the Wa-* " *ter of the Rock, a Figure of Christ's Body: Bread and Wine a Figure* " *likewise of Christ's Body*, 1 Cor 10. See 2 Vol. Martyrs, p. 305. printed 1641.

And Dr. *Cranmer*, Arch-Bishop of *Canterbury*, confesseth, " *Christ's* " *Speech*, i. e. [*This is my Body*] to be *Figurative*; and quoting *Am-* " *brose* in 1 *Cor.* 11. he calleth the *Bread* and the *Cup Signs*, a " *Type*, *Figure* or *Sign* of the *Blood of Christ*, *and of his Benefit* (in his *Disputations* in *Oxford*, Vol. 3. Mar. p. 59.) And (p. 54. *Ibid.*) he saith, " *The Flesh liveth by Bread, but the Soul is inwardly Fed by* " *Christ.*

And Dr. *Ridley* (Bishop of *London*) in his *Disputation* at *Oxford*, saith, " *And as one of the Fathers saith*; *a Figure is in vain, where the thing signified is present*, Ibid. p. 74.

And p. 75, 76. In Opposition to the *Popish* Doctrine of *Transubstan-* " *tiation*, he saith, " *The sayings of the Fathers declare it to be a Figura-* " *tive Speech*; *as appeareth in* Origen, Tertullian, Chrysostom (*in* " *Opere Imperfecto*) Augustine, Ambrose, Basil, Gregory Nazien- " zen, Hilary, *and most plainly in* Bertram.

The reſt of the *Rector's Obſervation*, relating to *Baptiſm*, *Bread* and *Wine* (pag. 37, 38.) is anſwered in the *Juſt Examination* of the *Two Books* of the Three *Norfolk-Prieſts*.

Queſt. *Do you believe and own the Holy Scriptures, contained in the Books of the Old and New Teſtament, to be given by Divine Inſpiration, and to contain all Matters of Doctrine and Teſtimony, neceſſary to be believed and practis'd, in order to Salvation, and Peace with God?*

Anſw. "Our Anſwer is, *Yes*, we do; and by the aſſiſtance of the "*Grace* and good *Spirit* of *God*, which gives the true Underſtanding "of the *Mind* of *God*, and *Meaning* of Holy *Scripture*, we always de- "ſire to live in the *Faith*, *Knowledge* and *Practice* of them in all things, "appertaining to *Life* and *Godlineſs*; Holy *Scripture* being given by "Divine Inſpiration, is profitable for *Doctrine*, *Correction* and *Inſtructi-* "*on*, *that the Man of God may be perfect, thorowly furniſhed unto every* "*good Work*, able to make the Man of God *Wiſe* unto *Salvation*, through "*Faith* which is in Chriſt Jeſus.

In the *Obſervation* made upon this our *Profeſſion*, the *Rector* is pleas'd *to queſtion the Sincerity thereof, which he leaves to the World, and the Reader to judge*, p. 39, 42. But our *Sincerity* is known to the Lord, to whom we commit our Cauſe. And being prejudg'd by this pretended *Rector*, we ſhall not leave it to him to be *Judge* over our *Sincerity*, or *Conſcience* towards God. For being all along *Prejudicate* in his *Obſervations*, he had need to be corrected for his *Uncharitableneſs* and *Cenſorioufneſs*.

The *firſt Inſtance* he gives to diſprove our *Sincerity*, is a Quotation of ſome *Quakers* out of the *Quakers Refuge*, p. 17. againſt *John Whitehead* and *Robert Ruckhill*, *Whether the firſt Penman of the Scriptures was* Moſes *or* Hermes? *&c.* With other *Queſtions*, which are anſwered over and over in divers of our Books, and particularly in my late *Examination*, entituled, *Truth and Innocency* (p. 57.) wherein 'tis made evident, that thoſe *Queſtions* did not ariſe from any Doubts or Scruples in the ſaid *John Whitehead* or *R. R.* but in ſome others; and therefore waved, as not the Subject of *R. R*'s Argument, who recited them in the ſaid *Quakers Refuge*. Conſequently very unjuſtly quoted againſt the *Quakers*, to render them *Inſincere*, in the ſame *Confeſſion*, to the Truth of the Holy *Scripture*, as given by *Divine Inſpiration*.

What the *Rector* quotes againſt *E. Burrough*, *G. F. W. P. G. W.* &c. in p. 40, 41, 42. concerning the *Scriptures*, and the *Word* of *God*, &c. is alſo anſwered in the ſaid *Examination*, p. 16, 17, 18, 19, 20, 21, 22, 23, and p. 58.

I cannot

I cannot but take notice how Credulous (as well as Envious) this *Rector* appears, in repeating *Fra. Bugg*'s *Old Lie*, to defame us, bidding the *Reader*, *See* Lawſon's *Threefold Eſtate of Anti-chriſt*, p. 9. *The Scripture is Duſt and Death, Beaſtly Wares*, &c. p. 41.

I would ask this *Rector*, whether he has ſeen theſe very Words in the place quoted? Or if he has ever read the ſaid *Lawſon*'s *Threefold State of Anti-chriſt?* If he ſays, he has, I'm ſure, he is guilty of a notorious *Lie* in this Quotation, for there is not a word of calling the Scripture *BeaſtlyWare*, &c. But *Babylon's Merchants ſelling Beaſtly Ware for a large Price*, &c. p. 9. And if he received this Quotation upon *Credit* from *F. Bugg*, he is very *Unjuſt* and *Immoral* therein, in receiving and promoting ſuch a *Reproach* againſt his *Neighbours* to defame them; which Offence is juſtly Condemn'd by the righteous *Law* of *God*.

Another apparent Abuſe I find againſt *Samuel Fiſher* his *Appendix*, p. 752. Printed 1679. by a *partial* and *unjuſt Citation*, in curtailing and perverting his Words, to make them look, as if writ in *Contempt* of *Holy Scripture*, where the *Rector* ſaith, *Samuel Fiſher has theſe Words (ſpeaking of the Text of Scripture)* Which *Tranſcriptions* and *Tranſlations*, were they never ſo certain, and entirely anſwering to the *firſt Original Copies*, yet are not capable to be *(to all Men)* any other than a *Lesbyan Rule*, or *Noſe* of *Wax*——*This worthy Author, in his Works, has the Teſtimony of* Luke Howard, H. Fiſher, *and* W. Penn, p. 40.

Thus this *Adverſary* has injuriouſly dealt by *Samuel Fiſher*, rendering him to ſpeak theſe words of the Text of *Scripture*, which are ſpoken in reference to the various *Tranſcriptions*, *Tranſlations*, *Interpretations*, *Expoſitions*, *Senſes* and *Meanings*, *Thoughts* and *Conceits* of Men, who *Comment* upon them, and not to the Text of *Scripture*, purely conſider'd: The *Rector* having left out both the foregoing and ſubſequent Reaſons of *Sam. Fiſher*'s words, which clear his intention, both from his Calumny of the *Venom of Quakeriſm*, and from his inſinuating *Inſincerity* againſt our ſaid *Profeſſion*. I may therefore recite part of them in *S. F*'s behalf, he not being here to vindicate himſelf, and the *Truth* profeſs'd by him; which in his Life-time he largely vindicated, to the great Confuſion of his *Oppoſers*, where he ſaith, "*Moreover, how intirely ſoever the Tranſcriptions are, the* Tranſlations, *which is all the* Rule *the People have (unleſs the* Prieſt's prattle *muſt be their* Rule) "*are confeſſed to be the moſt various, and abominably and wofully corrupted*; "*Witneſs* J. O. *who is ſcarce more buſie to evince the entireneſs of his* Hebrew *and* Greek *Text, than in evidencing the Erroneouſneſs of all* Tranſlations, *ſome of which that are moſt ancient, and of moſt account among moſt*

"*Prieſts*

" *Priests* (*as the* Septuagint) *are gone off* (*quoth* J. O.) *from the Original* " *in a* Thousand *Places twice told.*—— *Thus they run the bounds, trace to* " *and fro, and dance up and down in their dark Minds, about the* Tran- " scriptions *and* Translations *of their Text, which they take to be their* Rule; " *which* Transcriptions *and* Translations, *were they never so certain and en-* " *tire by answering the first Original Copies, yet are not capable to be* (*to all* " *Men*) *any other than a* Lesbyan Rule, *or* Nose *of* Wax; *for as much as* " *even where Men have them* (*as half the World has not*) *they are liable to* " *be wrested, and actually twisted twenty ways by Interpreters, whose Exposi-* " *tions, Senses and Meanings, which are as many and various, as the Thoughts,* " *and Conceits, and Inventions of the Men are, who Comment upon them, must* " *be the* Rule *to such as can read them neither in* Hebrew, *nor in* Greek, *nor* " *in their own* Mother-Tongues *neither.* Appendix, p. 751, 752.

Now to clear *S. Fisher*, from esteeming the Text of Holy *Scripture*, in it self, either a *Lesbyan* (or *Leaden*) *Rule*, or a *Nose* of *Wax*, but only the Corrupters and Perverters thereof, making them such, that it may appear, how well he esteemed of the *Holy Scriptures*, he in the same Book with the said *Appendix*, quoted against him (i. e. *Rusticus ad Academicus*, Printed in Quarto, 1660. in his *Second Apologetical and Expostulatory Exercitation*, Chap. I. p. 6. he calls the *Scripture* a *Decla-* " *ration of those things that were believed, and of the Word of Faith, that* " *was preached*, a writing *Holy Scriptures*, *Scriptures of Truth*, Books of " Writing, that consists, treat of, and declare in forms of plain, true, " suitable and sound Words, various true things, *&c.* So that as writ- " ten in the Spirit, the Holy *Scriptures* may be said to be *Homogeneous* " *Writings*, all of *one kind:* But in respect of the several Businesses " written of therein, they are *Heterogeneous* (*i. e.*) a Body or Bulk of " as *various Writings*, as any extant in the World besides them. And in p. 48, 49. " he condemns Mens Mis-renderings, corrupt Copyings, " and Commentings, and making the Scripture to stand, which way " any Critick pleases. And farther saith, " As 'tis my continual Ex- " ercise in Works to do it (*i. e.* to condemn such their Corruptions and Perversions) " so do I here, in plain Words, exalt the Scripture, " which they so debase; and state it over all their Trash and Trum- " pery, even on the very top of all their long Train of Traditions, " and over the Archest Title of the *Tripple-Crown*, the proudest Pin- " nacle of *Peter*'s (now Un-*Peter*-like) painted Temple, the highest " Point of that Pompous, Pious, Pitteous Pillar and Ground of Truth, " the choicest *Chapter* of that Holy Church, and infallibly *Erring* in- " fallible Chair. And in p. 49. he farther declares himself, a *just*,

" *plain*

" *plain* and *impartial Pleader* for the *Scripture*, and a doer of Right to " thoſe *Holy Writings*, which are egregiouſly wronged by both Papiſts " and Proteſtants, *&c.* And p. *Ibid.* he argues for many (*i. e.* who " are falſly ſuppos'd to be ſlighters and diſowners of Scripture) " who, to give it its due and no more, (as indeed it is) do *own*, " *honour, and exalt the Holy Scripture*, much more, and more truly than " any of your exalted ſelves, *&c.* And p. 112. The *Scripture* teſtifies " of the *Word* which will endure.

Thus *S. Fiſher* has cleared the Point, of his great Value and Eſteem of the *Holy Scripture*, conſidered in its higheſt, primitive, beſt and pureſt Aſpect, as at firſt given forth; quite contrary to his being ſuppoſed a Contemner thereof.

Queſt. *Do you believe the Doctrine of the Reſurrection from the Dead, and of Eternal Judgment, and the Immortality of the Soul?*

" *Anſw.* We ſincerely believe and confeſs the Doctrine of the Re- " ſurrection from the Dead, and of Eternal Judgment, according to " Holy Scripture *Heb.* 6. 2.

" That God will raiſe the Dead, and judge the World in Righte- " ouſneſs, by his Son Jeſus Chriſt, in the Day appointed, even in the " *Great Day* of *Judgment*, and that *Harveſt*, which is the End of the " World.

" That the *Soul* of Man, though created, is Immortal, and never " dies. Even as theſe Doctrines are more fully teſtified in Holy " Scriptures, by Jeſus Chriſt and his holy Apoſtles.

1. " For the Doctrine of the *Reſurrection*, ſee *Mat.* 13. 43. and Chap. " 22. 30, 31. *Mark* 12. 25. *Luke* 20. 36. *John* 5. 29. 1 Cor. 15. 19, 35, " 36, 37, to the 53d verſe. *Phil.* 3. 29. *Col.* 3. 4. 1 *John* 3. 2. 1 *Theſſ.* 4. " 16. *Rev.* 20. 12, 13, 14, 15.

2. " Of Eternal Judgment, ſee *Mat.* 13. 39, 40, 41, 42. Chap. 10. " 15. & 11. 24. & 25. 30, 31, 41. *Mark* 8. 38. *Luke* 9. 26. *Acts* 17. 31. " *John* 5. 22, 27. *Acts* 10. 42. 2 *Theſſ.* 1. 7, 8, 9. 2 *Tim.* 4. 1. 1 *Pet.* 4. 5. " 2 *Pet.* 2. 9. *Jude* 6.

3. " For the *Immortality* of the *Soul*, ſee *Gen.* 1. 27. & 2. 7. 1 *Kings* " 17. 21. *Mat.* 16. 26. *Mark* 8. 36, 37. *Eccleſ.* 3. 21. & 12. 7. *Luke* 16. 22, 23. 2 *Cor.* 5. 1, 2.

In the Obſervation upon this Profeſſion (" On our ſincerely be- " lieving and confeſſing the Doctrine of the Reſurrection from the " Dead, according to Holy Scripture.) The *Rector* thus reflects, *That is according to their Sence and Interpretation of Holy Scripture, which is no ways agreeable to the Sence and Interpretations of any Orthodox Chriſtians*, p. 43.

Which

Which is as undue a Reflection, as 'tis uncharitably Cenforious. And what he quotes againſt our Sence, out of *W. Penn*'s Arguments, againſt ſuch a *Carnal Reſurrection of Man's Carnal* (or Natural) *Body* (as ſome imagine) out of his *Reaſon againſt Railing*, p. 134. is no proof at all, *That our Sence of Holy Scripture* (in this caſe) *is no ways agreeable to the Sence and Interpretation of any Orthodox Chriſtians*; unleſs he can either prove the ſame Natural, Carnal and Numerical Body that now is, to be the *Reſurrection Body*, or the Apoſtle *Paul* Heterodox in aſſerting it *a Spiritual Body*; for a Natural Body is ſown, a Spiritual Body is raiſed, *and that was not firſt which is Spiritual, but that which is Natural, and afterward that which is Spiritual*, 1 Cor. 15. 46. & ver. 37. and our Sence clearly agrees with this.

His other Inſtance to diſprove our Sence herein (if rightly cited) is out of *Thomas Ellwood*'s Anſwer to *G. Keith*'s Firſt Narrative, p. 149. printed 1696. In 1 *Cor.* 15. 37. he makes the Apoſtle thus ſpeak (ſaith he) *The Body that ſhall ariſe, is not the ſame Carnal Body that dies.* No, the Body that is ſown is a *Natural Body*, but the Body that is *raiſed* is *a Spiritual Body*; it is ſown a Natural Body, it is raiſed a Spiritual Body, ver. 44. *And that none might think this Spiritual Body was the ſame with the Natural Body, he adds* (quoth the Prieſt) *there is a Natural Body, and there is a Spiritual Body. He does not ſay* (quoth he) *the Natural Body is made a Spiritual Body, or the Natural Body and the Spiritual Body is but one and the ſame Body, but he ſets them in oppoſition as two diſtinct Bodies*; *and* (again) *that none might think this Spiritual Body was the ſame*, he adds, *There is a Natural Body, and there is a Spiritual Body*, p. 27. Thus far the *Rector*.

This *Addition*, as he counts it, and repeats twice over againſt *Tho. Ellwood*, to make him an Offender, is the expreſs words of the Apoſtle *Paul*, 1 Cor. 15. 44. *There is a Natural Body, and there is a Spiritual Body.* Thus the Apoſtle uſes the ſame diſtinction between the Natural Body and the Spiritual Body, Where does he ſay, *They are both one and the ſame Body?* And farther to evince the diſtinction, *Paul* adds, *And ſo it is written, The firſt Man* Adam *was made a living Soul, the laſt* Adam *was made a quickning Spirit. Howbeit that was not firſt which is Spiritual, but that which is Natural, and afterward that which is Spiritual*, ver. 45,46. Now I ask theſe Men, 1ſt, If the firſt *Adam*, and the laſt *Adam*, were one and the ſame *Adam?* 2. If the Spiritual Body, and the Natural Body, be one and the ſame Numerical Body? And 3. If the Celeſtial Bodies, and the Bodies Terreſtrial, be one and the ſame Bodies? ſee ver. 40. and ver. 37. *And thou ſoweſt* not *that Body that ſhall be:*

Whom

Whom shall we believe in this case, the Apostle or this Priest? for they differ herein; the one says, Thou sowest not *that Body* that shall be; and the other, 'Tis the *same Body* that shall be. The one says, *Flesh and Blood cannot Inherit the Kingdom of God*, 1 Cor. 15. 50. The other I presume (upon his Principle) says, *The same Carnal Body* (i. e. *of Flesh and Blood*) can and shall *Inherit the Kingdom of God*. But then how agrees his Notion herein with his Beloved Friend (their Assistant) *Geo. Keith*, his affirming, *The Husk or drossy part, that is no more the true Body, than dross in a lump of Rich Ore of Gold is Gold*; as in his *Gross Error and Hypocrisie detected*, p. 13. And what he means by the *Husk or drossy part*, may be gathered from his affirming (concerning the *Body of Christ* that was *Crucified*) that *It is so wonderfully changed, as to the Mode and Manner of its being, that it is* no more *a Body of Flesh, Blood and Bones, but a pure, Ethereal, or heavenly Body, like unto which the Bodies of the Saints are to be at the Resurrection.* See *G. Keith's Way Cast up*, p. 131, 132. 1676. So that *the Flesh, Blood and Bones*, the Saints now have, must be the *Husk* or *drossy* part, which they shall not have in the Resurrection, but *pure Ethereal* or *heavenly Bodies*, like Christ's glorious Body: And if so, 1st, How shall they remain *one and the same in Substance* or *Essence* they now are? 2. How shall they be the same in Substance, without *Flesh, Blood* and *Bones*? 3. What shall be their Substance or Essence, when they shall be *no more* Bodies of *Flesh, Blood* and *Bones*? 4. How will this Priest and *G. K.* reconcile themselves in this Point, of the *Sameness* of Bodies? If one affirm the *Resurrection Bodies* shall be the *same Flesh, Blood and Bones*, (or at least the *same Flesh* and *Bones*) they now are, and the other, they shall be the *same in Substance*, but *no more Bodies of Flesh, Blood and Bones*? Let them reconcile and demonstrate the same, we are satisfied with the Appointment and good Pleasure of God in this weighty Matter, and to wait upon him in the hope of the Resurrection of the Just unto Eternal Life and Glory, sincerely believing *that God will give a Body as it pleaseth him, and to every Seed his own proper Body*, 1 Cor 15. 38. And do not think it necessary to *Faith* and *Salvation*, to be too curious or inquisitive, as to the very *Mode* or *Manner* of the *Resurrection Bodies*, and How God will manifest his Pleasure therein, Let's live well here, and it shall be well with us hereafter; say to the *Righteous, it shall be well with them; but Woe to the Wicked, it shall be ill with them*, Isa. 30. 10, 11.

I refer the Ingenuous Reader to several further Answers in this Great Point of the Resurrection, (i. e. My *Antidote against the Venom*

of the Snake in the Grass, p. 102 to 111. And to the *Christian Quaker*, printed 1674. Part II. p. 316 to 167. & p. 168 to 173. where also Dr. *H. More* is largely cited on the same subject, in his *Modest Enquiry into the Mystery of Iniquity*, and *Search into the Nature of a Glorified Body*. And as to what's objected against *R. Hubberthorn* (who was both a very *Innocent*, *Gifted* and *Knowing* Man, if rightly quoted) his owning the *Glorified Saints in Heaven* to be in a State of *Perfection*, and as having received the *Redemption of the Body* (*i. e.* from the *Bondage of Corruption* and *Sin*, even before they came thither.) This no ways contradicts our sincere Belief and Confession *Of the Doctrine of the Resurrection from the Dead*, according to Holy Scripture, *Heb.* 6.

As to what is objected against *G. W*'s Questions; Is it (*i. e.* the Glory of God) visible to the Carnal Eye? And of Christ's coming therein, *&c.* p. 46. I would ask this Rector, Doest thou expect to see this Glorious coming of *Christ* from Heaven, with thy carnal Eyes thou now hast? 2. If thou neglectest his Inward and Spiritual Appearance and Work, mayest thou not neglect thy own Salvation thereby? 3. Seeing our Lord Jesus Christ, *The King of Kings, and Lord of Lords, only hath Immortality, dwelling in the Light which no Man can approach unto, whom no Man hath seen, nor can see*, &c. 1 *Tim.* 6. 15, 16. How canst thou expect to see him with thy Carnal or Fleshly Eye? Hast thou better, clearer, and more lasting Eyes of Flesh than all other Men? When I have thus questioned any, it was in Opposition to their neglect of Christ's *Inward* and *Spiritual* Appearance and Work, effectually to save them from Sin and Condemnation. This Point is more fully answered in our Books, and particularly in my *Examination*, Entituled, *Truth and Innocency vindicated*, p. 61, 62. And my thus questioning the Carnal Expectations, *&c.* of some Persons, I affirm, as 'twas never intended to oppose or contradict our sincere Belief or Profession, "That God will Judge the World in Righteousness (by "his Son Jesus Christ in the Day appointed, even in the Great Day "of Judgment, and that Harvest which is the End of the World.) So neither does what's quoted against the same Profession, contradict it, unless it can be proved, that Men may see the Power and great Glory of God, with their Carnal Eyes they now have; or that with the very same they shall see Christ at his last coming to Judgment in the Glory of the Father, and all his Angels with him, *Matt.* 16. 27.

What the *Rector* objects against that Man of God, *William Dewsbery*, to prove us *Insincere* in our said Profession (that God will Judge the World in Righteousness by Jesus Christ, *&c.*) and him (the said *W. D.*)

guilty

guilty of groſs Perverſion. Herein our Accuſer has ſhewn himſelf as Ignorant as Envious, and as void of Chriſtianity. He quotes the ſaid *W. Dewsbery's Diſcovery of Man's Return*, printed 1654. upon a Paſſage where *Rev.* 20. 12, 13. & 2 *Cor.* 5. 10. are only quoted, with other Scriptures in the Margent of the ſaid *Diſcovery*, which the *Rector* recites at large, and then makes his Obſervation againſt *W. D.* viz. *Obſerve here his Groſs Perverſion, he applying all this to the Light within, and the Judgment within; ſo that the outward Judgment at the Laſt Day, which is here ſo plainly deſcribed, is not by him profeſſed as a thing to be expected*, p. 46.

Anſ. I cannot but obſerve the Ignorance and Enmity of this Perſon, what he objects againſt the ſaid *W. D.* is no proof at all that he did not profeſs or own *Eternal Judgment*, or the final Judgment and Rewards at the *Great and Laſt Day*. His words cited are theſe, *viz.*

" Every one ariſe out of your Earthly Wiſdom, and mind the Light " in thy Conſcience, and wait on the Power of the Lord in it, and " it will bring thee to Judgment before the Throne of the Lamb (viz. " *within thee* added) where the Righteous Law will be opened in thy " Heart, that will cry through thy Earthly Heart for Righteouſneſs " and Judgment, and the Book will be opened **in thee**, where thou " ſhalt ſee all written, that thou haſt done in the Body, and ſhalt give " an Account for every idle Word, (i. e. *to the Light within* added alſo) " and receive thy Reward for what thou haſt done; and thy Reward " is Wrath and Condemnation, which will paſs upon thee from the " preſence of the Lamb (*within thee*, again added) for thy Diſobedience " and breaking of the Righteous Law.

Where is the Inſincerity or groſs Perverſion in all theſe words recited by the *Rector?* Or any Oppoſition to our Profeſſion before mentioned? Surely, to mind the Light of Chriſt in the Conſcience, to know his Power in it to bring Man to Judgment, according to the Righteous Law in the Heart, and thereby to ſee the Record that is made in Man, of all the Evils done and committed by him: This cannot be to oppoſe or contradict our Profeſſion, that God will Judge the World in Righteouſneſs by his Son Jeſus Chriſt in the day appointed, but in order to bring Man to Repentance, that he may eſcape the Judgment and Wrath to come, upon the Impenitent World of the Ungodly. And therefore our Adverſaries bringing this Citation out of *W. Dewsbery's* ſaid *Diſcovery of Man's Return*, either to evince the *Venom of Quakeriſm* (falſly charged) or our Inſincerity or Oppoſition to the Doctrine of *Eternal Judgment*, &c. This ſhews our Adverſaries

Insincerity and great Ignorance of the Work of Repentance: The *Rector* has need to be corrected in this as in many other weighty Points, his Enmity appearing chiefly against the *Light within*, which both manifests and Judges those things that are reproved in God's sight; For can any be truly humbled unto Repentance, before they are convicted, and know what Sins and Evils they are guilty of, and chargeable for, in the sight of God, and of the Lamb Christ Jesus, who is Judge both of the Living and of the Dead? Surely no: He who is the Heart-searcher and Tryer of the Reines, and the very Inward Affections; who sheweth unto Man what his Thoughts are, will bring every Work to Judgment, with every secret thing, whether it be Good or Evil; and if his Judgments do not take effect upon Men in this Life, to humble them unto Repentance, his Eternal Judgment will be heavy upon them in that which is to come. 'Tis by the Spirit of *Judgment and Burning* that the Lord Purgeth his People; and it is through Judgment that *Sion* is *redeemed*, and her *Converts*, with *Righteousness*. And how plain is it, that *W. Dewsbery*'s Testimony in this case, even as 'tis recited, respects the present *Law*, *Light*, *Judgment* and *Righteousness* of *Christ in Man*; and also cautions Men of (and points at) the future *Judgment*, *Wrath and Condemnation*, as that which *will* pass (in the future) upon the Rebellious, for Disobedience, and breaking the Righteous Law: And both the Judgment that comes upon Man here, and that which will come hereafter upon Man, for Disobedience and Rebellion against the Light and Law of Christ in Man, it all proceeds from the presence of the Lamb Christ Jesus, to whom all Judgment is committed, and Power given to execute it.

Awake, awake to Judgment, therefore, all you that are a-sleep in Sin, that *Mercy and Judgment may meet*, *and Righteousness and Peace embrace each other*; that being Judged as Men in the Flesh, you may live according to God in the Spirit, 1 *Pet.* 4. 6. And all who sincerely desire after God, and to remember him in his ways, must wait for him in the way of his Judgments, as his Servants of old did, *Isa.* 26. 8.

And though this Adversary has added in the Citation [*within thee*] after, *the Throne of the Lamb*; and after, *the presence of the Lamb*, he adds [*within thee*]: And after, *shalt give an Account for every idle Word*, he adds [i. e. *to the Light within.*] And, *the Book will be opened in thee*, he puts, [*IN THEE*] in *Capital Characters*, as if it were a Crime

Crime or Error to own the *Lamb* of *God* to have a *Throne* or Dominion *in Man*, or the *Light within* to be Judge of every idle Word. Which ſtill beſpeaks a ſecret *Enmity* againſt the *Light*, and as if the *Light* were neither to Judge nor to Record Mens Actions in the Book of Mens own Conſciences; whereas the contrary is evident, if they will ſearch and examine their own Conſciences, and be willing to bring their Deeds to the Light *in them* that they may be manifeſt, proved and Judged. For every one that doeth Truth, cometh to the Light, and bringeth his Deeds to the Light, that They may be manifeſt, that they are wrought in God, *John* 3. And 'tis certain, that there is a *Record* made of Mens Iniquities, even in their Hearts and Conſciences by the true *Light*; as *the Sin of* Judah *was graven upon the Table of their Heart*, Jer. 17. 1. And without true *Repentance* it will not be blotted out of that *Record*, but will remain unto the Great Day of *Judgment*, and final Recompence of Rewards, when the *Books ſhall all be opened, and the Dead Judged out of thoſe things written in the Books, every Man according to their Works*, Rev. 20. So that the *Judgment* given, and the *Record* made in Mens Conſciences, by the true *Light* even in this Life, will not wear out, nor be made void, but remain unto the *Laſt Judgment* of the *Great Day* to come, to the great Joy of the Righteous, and Shame, Contempt and Miſery of the Wicked, and finally Impenitent, who live and die in their *Sins*. As it is teſtified in *Job* 21. 30. That *the Wicked is reſerved to the Day of Deſtruction; they ſhall be brought forth to the Day of Wrath.* And Chriſt ſpoke of ſuch as would not receive his *Miniſters*, nor hear their Words, *Verily, I ſay unto you, it ſhall be more tolerable for* Sodom *and* Gomorrah *in the Day of Judgment, than for that City*, Matt. 10. 15. compare with Chap. 11. 22, 24. and *Mark* 6. 11. and *Luke* 10. 12, 14. All which ſignifie a *Day* of *Judgment* to come, *And as it is appointed unto Men once to die, but after this the Judgment*, Heb. 9. 27. As alſo the Apoſtle *Peter* ſpeaks of the *Day* of *Judgment* and *Perdition* of *Ungodly Men*, 2 Pet. 3. 7. And alſo 2 *Pet.* 2. 9. *The Lord knoweth how to deliver the Godly out of Temptations, and to reſerve the Unjuſt to the Day of Judgment to be puniſhed.* And *Jude* v. 6. *And the Angels, which kept not their firſt Eſtate (or Principality) but left their own Habitation, he hath reſerved in Everlaſting Chains under Darkneſs, unto the Judgment of the Great Day*: In which *Great Day* it will fully appear, that the *Judgment* given, and the *Record*-

Record made in Mens Conſciences by the *Light*, is true, and will ſtand for ever againſt the Wicked, the willful Unbelievers and finally Impenitent. And that there is no Oppoſition nor Contradiction between the preſent Judgment of Chriſt in Mens Hearts and Conſciences, and that which is to come.

That the Soul of Man, though created, is Immortal, and never dies: This we ſtill believe and confeſs, and what the *Rector* quotes (as he ſuppoſes) againſt it, out of *G. F.* his *Great Myſtery*, and *W. Penn's Brief Anſwer*, p. 47. (if rightly conſidered and compared) will not make void our *Belief* and *Profeſſion*, which I have anſwered and explained over and over; and ſo has *W. P.* by his Diſtinction between the *Breath* or *Spirit* of *Life*, which God breathed into Man, and *Man* himſelf, who thereby became a *Living Soul:* Conſequently the *Soul* of Man is created, as well as *Man*; being included in the *Being* of Man, as the more Noble and Spiritual part, *inſpired* by the *Divine Breath* or *Spirit* of *Life*, whereby Man became a *Living Soul*. And this *Diſtinction* is clearly implied in *G. F's Great Myſtery*, though unfairly quoted; What's more Explanatory, being left out by this *Adverſary*, and more fully anſwered in my aforeſaid *Examination*, Entituled, *Truth and Innocency vindicated*, &c. againſt the three *Norfolk Prieſts*, and *Bugg*, p. 7, 8, 9, 60.

That we are *Sincere* in our *Profeſſion* of Chriſtianity, in what is contained in our ſaid *little Pamphlet* (as he calls it) entituled, *The Chriſtianity of the People called* Quakers *Aſſerted*, we are not Conſcious to our ſelves of the contrary, nor Convicted of any *Inſincerity* therein, by this *Rector's*, or any others Invidious Eſſays or Attempts, nor from any *Inſtances* which either he or his Brethren, or *F. Bugg*, have produced againſt us. Nor are we Conſcious to our ſelves of holding *Tenets* or *Doctrines*, which are either directly oppoſite, or contradictory to theſe he calls *New Creeds*, if impartially cited, and truly explained, which they have not done in their Invidious Endeavours againſt us, conſequently we find no cauſe to *Retract*, *Cenſure* or *Condemn*, the *Tenets* or *Doctrines* which we hold; and therefore his Charge of *Horrid Blaſphemies* we reject, as an odious *Calumny*, proceeding from a Proud, Envious, Perſecuting Spirit, which the Lord will Rebuke! Neither has he ſhewn from thoſe *Inſtances* againſt us, any ſuch *Horrid Blaſphemies*,

mies, as he tells of; but rather his own *Perverſions*, *Ignorance* and *Envy*: The Lord deliver poor Souls from ſuch *Blind Guides*, that they may not fall into the *Ditch* with them! For ſome of their *Leaders*, the *Prieſts*, eſpecially thoſe of them, that are of an *Envious*, *Perſecuting Spirit*, are the moſt Blind and Ignorant of the *Myſtery* of Chriſt, and of thoſe things which pertain to his Kingdom.

FINIS.